THE QUAKERS Set in their true Light,

In order to give the Nations

A Clear SIGHT

Of what they hold concerning *Jesus* of *Nazareth*, the Scriptures, Water Baptism, the Lords Supper, Magistracy, Ministry, Laws, and Government.

HISTORICALLY COLLECTED

Out of their most approved Authors, which are their best Construing books, from the year of their Rise 1650, to the year of their Progress 1696.

By *Francis Bugg*, Senior.

But evil men and Seducers shall wax worse and worse, deceiving and being deceived; For as Jannes and Jambres withstood Moses, so do these also resist the truth: Men of corrupt minds, reprobate concerning the faith; whose mouths must be stopped, who subvert whole households; but they shall proceed no farther, for their folly shall be made manifest unto all men. 2 Tim. 3. 8, 9, 13. Titus 3. 11.

LONDON,
Printed for the Author, and are to be Sold by *C. Brome*, at the *Gun*, at the West End of St. *Pauls*, 1696.

(4). 487.

TO THE

RIGHT REVEREND

HENRY,

L. Bishop of London.

My Lord,

I *Humbly conceive it my duty to discover to your Lordship what I apprehend may be of dangerous consequence either to Church or State: And this emboldens me to offer the ensuing discourse to your Lordships pious consideration. I must humbly confess 'tis a great presumption upon your Honours* Patience and Patronage: *But that which (amongst other things) gives me encouragement hereunto, and which I hope may plead my excuse, at least extenuate my offence, is the Quakers frequent Dedications and Presentations of their Books to the King, Lords and Commons, and other Magistrates, from year to year, one Sessions of* Parliament *after another, for thirty or forty years together, beseeching, begging, and craving their aid, support and authority; whilst in their Books to their Disciples they utterly disclaim any such seeking to outward authority: But instead thereof, when not suiting their Interest they'll Impeach and Condemn their proceeding as Antichristian, and Arraign, Try and Condemn the Learned Protestant Clergy, as inconsistent to Christianity. Thus, like the Camelion, they can turn themselves into all colours, their Books being of two sorts, carrying two different faces: And it was by this method that the* Arians *of old deceived the Emperor* Constantius, *who at last made Laws in their behalf, against the Orthodox. And that this is no new Artifice your Lordship may observe from the book of* Exodus; *that notwithstanding* Moses *was divinely inspired and gifted with Miracles to confirm his Commission, yet the Magicians by their Magick Art and cunning Intreagues came very near him in shew: likewise* Simon Magus, Acts 8. *by his Sorcery and*

Juggling

Juggling Tricks, ſo bewitched the Samaritans, *that they gave great heed to all he ſaid. And Hiſtory ſufficiently informs us what hard work the Proteſtants had to confute the Papiſts, whoſe Books were like the Quakers, of two ſorts, profeſſing in one ſort what they utterly rejected in the other ſort: And this made Biſhop* Jewel *in his* Defence to the Apology, *&c. propoſe to his Reader, viz.* Good Reader, if thou wilt examine our doings, I beſeech thee ſearch and prove what hath been wrote on both ſides, and do not ſuffer thy ſelf by ſhews and ſhifts to be beguiled, for what man will ſeem to deal ſo uprightly as a Juggler; he will ſtrike up his ſleeves, make bare his arms, and open his hands and fingers, and bid thee behold: And thou wilt think him to be a good plain man, and marvel thou ſhouldſt poſſibly be deceived, and yet indeed his whole deſign is nothing but to deceive thee: and the more ſimply and plainly he would ſeem to deal, ſo much the more he will deceive thee, otherwiſe he were no Juggler, *&c. And to this agrees that notable ſaying of* Ireneæus, *in his third Book againſt Heretick, viz.* Whilſt Heretick ſpeak like the faithful, they not only mean otherwiſe than what they ſay, but clean contrary: And by their Tenents, full of Blaſphemy, they deſtroy the Souls of thoſe, who with their fair words ſuck in the poyſon of their foul opinions. *And no marvel (ſaith St.* Paul) *for Satan himſelf is transformed into an Angel of Light; therefore it is no great thing if his Miniſters alſo be transformed as the Miniſters of Righteouſneſs, whoſe end ſhall be according to their works,* 2 Cor. 13. 14.

And, my Lord, being ſenſible of the Quakers method, not only of their unweary'd ſollicitation of the Members of Parliament, both Lords and Commons, for many years; but alſo in ſending their Books into all Counties, Shire, Cities, Towns and Villages in England *and* Wales, *as well as parts beyond the Seas, I thought it my duty to let the World know their principles from their Printed Books: For, as ſimple as they look, and as innocent as they ſeem to appear, for deep ſubtilty, they outſtrip both* Jew *and* Jeſuit; *and notwithſtanding their many and great pretences to meekneſs, charity, and long-ſuffering, there is not a more uncharitable and cenſorious people under heaven. I am*

My Lord,

Your Lordſhip's moſt humble
and obedient Servant,

Fr. Bugg.

An Apologetical Introduction to the Hiſtory of the Riſe, Growth, and Progreſs of QUAKERISM.

Friendly Reader,

IF *Athanaſius* made an Apology for his writing againſt the *Arians*, and other of late for their expoſing the errors of the *Socinians*; nay, if the Church of *England* thought herſelf oblig'd to Apologize (in the Reign of Queen *Elizabeth*) for writing againſt the errors of the Papiſts; 'tis but reaſonable for me to think myſelf under the ſame Obligation for writing againſt the dangerous errors of the Quakers; for ſurely there has not appeared a more compleat Monſter upon the Stage ſince the days of *Simon Magus*, than *George Fox* was in his day; nor did *Simon Magus* more applaud himſelf, nor more of his Followers adore him; nor take greater care to continue the Memory of him, than the Quakers have done of *G. Fox*, witneſs the reprint of his Labours, his Travels, his Miracles and Wonders: Inſomuch, that what many Ages have perplexed the Church withal ſingly, we are aſſaulted with at once; as if the ſcattered Limbs of Hereſy had rallied and reinforced themſelves for a freſh Battle. I have ſeen *Muggleton's Tranſcendent Spiritual Treatiſe, &c.* and I cannot find that he holds pace with *George Fox* in his Books, *Truths Defence*, &c. *Sauls Errand*, &c. *A Threefold Eſtate of Antichriſt*, &c. and divers other Books wrote formerly, and which they ſtill own, commend, and recommend to their Diſciples, as Books wrote by divine Authority, yea from the Eternal Spirit, and Power of God; ſee Sect. the XVI. Nay, in many things *Muggleton* and the Quakers ſeem to be Twins: For *Muggleton* ſays, 'tis not lawful to fight with a Sword of Steel, ſo ſay the Quakers; at leaſt until they get power into their hands, as in *Penſilvania*, where they can both fight with a Carnal Sword, fine, impriſon, and perſecute their Brethren, as the Trial of *G. Keith*, and others, ſets forth at large. *Muggleton* denies the Bleſſed Trinity, ſo do the Quakers; ſee *W. Pen's Sandy Foundation Shaken*, &c. *Muggleton* deſpiſeth the Scriptures, in compariſon of his own Writings, ſo do the Quakers; ſee Sect. the XVI. and XVIII. *Muggleton* pretends to know any thing, ſo do the Quakers, who ſay, *We have a Spirit given to us beyond all the Fore-fathers ſince the Apoſtles day: and we can diſcern who are Saints, who are Devils, and who are Apoſtates, without ſpeaking ever a word*, G. Fox's *Gr. Miſt.* &c. *p.* 89. And again, "*We need none to give us diſcerning or judgment, Chriſt hath furniſhed us already, and* "*doth on all occaſions*, &c. *Judas and the Jews*, &c. *p.* 58. *Muggletons* Diſciples adore him as an excellent Prophet, ſo do the Quakers adore *G. Fox*, ſee Sect. V. *Muggleton* is greatly given to curſe and damn ſuch as receive not his Meſſage, ſo do the Quakers; read their Books before named: Only for a Taſte I may recite a few of *G. Fox* his words to Mr. *Calmfeild* a Miniſter, in their Book, *Truths Defence*, &c. *viz.* "Thou painted Beaſt, thou art damned openly; I "charge thee to be a Witch, and bewitch the People; Brazen-fac'd thou art, for

"thou art a Beaſt, thou blind Sot; for Deſtruction thou art ordained to go "therein, and the Lake that burneth, and the Pit thou art to be turned into "eternally: No Prayer can we ſend to thee but for thy Deſtruction; thou art "a Serpent, thou Man of Sin, and Son of Perdition, a Child of the Devil, "an Enemy of all Righteouſneſs, *&c.* with abundance more of the like tendency lye diſperſedly in the ſaid Book.

But notwithſtanding all that can be quoted out of their Book, which juſtly render them Antichriſtian, Antiſcriptural, and Antimagiſtratical, *&c.* yet they have many Advocates, and ſome Arguments, as well as the *Arians, Socinians, &c.* And the ſame cauſe move to the ſame thing, and this move me to Apologize, *&c.*

For altho I am ſhort of the gifts and parts of thoſe who wrote againſt the aforeſaid Errors (and for which they thought themſelves obliged to Apologize) yet I do believe, that as we are Chriſtians, we ought to contend for the Faith once delivered to the Saints; and my Conſcience beareth me witneſs, that I have endeavoured to defend the cauſe of the ſame truth, with the ſame purpoſe, and by the ſame principles, to far forth as I am capable; and that it may appear ſuch I ſhall anſwer ſome objections.

1. *Fra. Bugg*, ſay the Quakers, endeavours to render us odious.

2. That his Printed Sheet delivered to the Houſe of Commons was malicious.

3. That his impeaching our yearly Meeting was preſumptuous.

4. That great part of what he writ is not of his own doing, *&c.*

5. That Fr. Buggs end is to render the Quakers odious and obnoxious.

I moſt ſolemnly deny that my end in writing againſt them is to render them odious; but to convince them of their erroneous Principles and Practices, to warn others to take heed of them: And this cannot be done without ſhewing what they hold, nor better than from their own conſtruing Book; and that this is my way I appeal to the Chriſtian Reader. Nay, further I have from time to time endeavoured to prevail with their Teachers to retract their errors, and condemn their moſt blaſphemous books, upon which I ſhould have gladly deſiſted; and ſince I begun this Book, I ſent a Letter to *G. W.* to let him know that if he would meet me according to his propoſals in his printed ſheet, intituled *The Quak. Vind. &c.* delivered to the Parliament, that I would deſiſt: giving him ten days time, *&c.* But no anſwer returned I ſhall proceed: And let them not blame me for expoſing their errors and pernicious principles, ſince they are too proud to retract and condemn them: And withal let them remember, that notwithſtanding the Proverb, 'tis a greater crime to ſteal a Horſe than to look on, unleſs the ſtander by conſent, *&c.* So that 'tis worſe in you to hold theſe Errors, to write theſe Books, to juſtifie theſe Blaſphemies, than for me to recite them, and lay them open to publick view: So that 'tis a web of your own weaving that I cover you withal, how frightfully ſoever you look: beſides, if you look into your Book, ſtiled, *Plain and peaceable Advice to Presbyterians, &c.* p. 1. you tell them, "That their principle "was to fight for their Religion, and to promote the ſame by the power of

"the

" the Sword, and that their Miniſters always laboured to perſwade them to " it, *&c.* And at that juncture of time too, when there was great talk of a " Presbyterian Plot. Again, ſee your Anſwer to *John Faldo*, p. 109. " And " why poor Nonconformiſts after all their preacht up Battels, Spoils, Plun- " ders, Sacrileges, *&c.* p. 119. Here are true Goſpel Miniſters, whoſe Goſpel " is peace on earth, and good will towards men; and not garments rolled in " the Blood of Kings, Princes, Rulers, and People; no worldly Armies, " Battles, Victories, Trophies, Spoils, Sequeſtration, Decimations, and the " like blood-thirſty and tyrannical projects, *&c.*

And yet at the ſame time when the Presbyterians were engaged as the Quakers would inſinuate; none preached up Battles, Murther, and Slaughter more than the Quakers, as I could ſhew at large, but chuſe rather to refer the Reader to *The Snake in the Graſs*, &c.

But why do they talk of expoſing; who ever expoſed, nay who ever ſlandered and belied their Adverſaries, both in words, writing, and printing, more than the Quakers have done? who ever called the Publick Miniſters, Witches, Devils, Blaſphemers, falſe Prophets, *&c.* as they have done. And this was the War *Edw. Burrows* talked, and by which they began, ſee his Epiſt. to *G. Fox* his *Gr. Myſt.* &c. *viz.* " And firſt of all our mouths were opened, " and our ſpirit filled with indignation againſt the Prieſts and Teachers, and " againſt them we firſt began to war, as being the Cauſers of the people to " err; yea the fountain of all wickedneſs, the iſſue of prophaneneſs, the " Antichriſts, *&c.* And this was (ſays *Burrows*) the firſt work we entered " upon, to threſh down the deceivers, and to lay them open, that all people " might ſee their ſhame, and turn from them, *&c.*

Come *G. Whitehead* let us turn the Scales, and try if you can be willing to be dealt by as you have dealt by others, and whether you can freely drink (drink it you muſt whether you will or no) the ſame Cup that you have plentifully poured out to others: you began with the Clergy, and I begin with the Quakers; your mouth was open, and your ſpirit filled with indignation againſt the Clergy, becauſe they preached out of the Scripture, called Baptiſm and the Lords Supper Ordinances of Chriſt; and *my mouth is open*, (to uſe your phraſe) *and my Spirit is filled with indignation* againſt the Quakers contemning the Scripture, profaning the Ordinances, and Idolizing each other.

Your firſt work you entered upon was to threſh down the Clergy, as the fountain of wickedneſs, the iſſue of prophaneneſs, and the deceivers of the Nation; and to lay them open, that all people might ſee their ſhame, and turn from them: And now my work I am entered upon is *to threſh down Quakeriſm*, as the peſt of the Nation, *the fountain of wickedneſs, the iſſue of prophaneneſs, the deceivers of the people*, and the broachers of damnable hereſies, and to lay them open, that all people may ſee your ſhame, and in abhorrence of your abomination to turn from you. Come *G. W.* look for the ſame meaſure, for you are like to have it heaped, thruſt down, and running over. Come *George* remember your Brother *Penn*, who in his Book, *The Skirmiſh defeated, &c.* being told *that the womb of Iniquity was in the Quakers Writings*, ſaid p. 10. " *He has invaded my body and ſoul, religion and life: for I am* (ſaid *W. Penn*)

" *by my doctrine, if the Prieſt may be believed, an Heretick, a Blaſphemer, an Atheiſt,* " *&c. And what remains but that the Dogs or the Lyons devour me, the Rabble or the* " *Government ſacrifice me, &c.* And I pray, good Mr *Pen*, what are the Prieſts, if the Quakers may be believed, are they not *Witches, Devils, Blaſphemers, Antichriſts, &c.* I ſay, if what you ſay may be credited, what are they good for, but *the Dogs or Lions to tear them to pieces, the Rabble and the Government to ſacrifice them*, ſaying there ☞ goes a Witch, read *Exod.* 22. 18. which ſays 'tis death: here ☞ goes a Blaſphemer, ſtone him to death, *Lev.* 24. 16. Here goes a falſe Prophet, who is not to live, *Deut.* 18. 20. knock him down: thus in every Town where you come to get credit, you have invaded their Soul and Body, Religion and Life: Come ſmooth *G. W.* is not this ſeditious in the nature of it? You know *Weſtmorland Petitioners* told you ſo.

2. **That my ſheet delibered to the Houſe of Commons,** Dec. 1693. **was malicious.**

Anſw. Reader, I will give you ſome account of the reaſon of it. I having occaſion to attend the Parliament by way of ſollicitation about our Trade, 1693. there was every day 4 or 5 Quakers up and down attending alſo; at laſt they preſented a fine ſmooth printed paper, ſtiled *The Caſe of the People called Quakers humbly offered to the tender Conſideration of the Houſe of Commons, to incline them to grant the Petition of the ſaid People*, &c. The Petition was to have their Word paſs for an Oath, that they might be Rivals with the Peers of the Realm. But when I ſaw it, and conſidered how they but a little before had indicted me for printing a Book unlicenced, when I was 60 miles off, and they got them ſeized, and taken from my Bookſeller; notwithſtanding they frequently print and publiſh without Licence; and alſo conſidering how by little and little they are getting ground, and knowing what a litigious People they would be, if there was not that Barr to keep them out of Government, I took their printed fine wheedling ſheet, and anſwered it; and did immediately deliver the Anſwer to it to the Members, as I think it was my duty; and it was as kindly accepted by the Members: and the very ſame day, I delivered my ſaid Anſwer to their Caſe their Petition was thrown out, to the great joy of all Chriſtian People; and notwithſtanding *G. W.*'s belying Mr. *Goldwell*, I had his leave and hearty aſcent to deliver it, and never had of him a word of diſlike for all I have writ, nor of none ſuch as he was.

3. **That my Impeaching their yearly meeting was preſumptuous.**

Anſw. If ſo? But why then did you teach me the way: See *Burroughs works*, printed by the order and approbation of *Geo. Whitehead*, *Anno* 1672. p. 793. ſtiled, *Perſecution Impeached as a Traytor againſt God.* Now all your wilful ſufferings for your obſtinate diſobedience to the Laws of the Land, by you are called Perſecution, and that you have the preſumption to Impeach all the Judges, Juſtices, and Inferiour Officers, under the odious Name of Perſecution, why may not I for once Impeach you who ſit at *Devonſhire-houſe*, to null, make void, and repeal as unlawful, what the King, Lords and Commons, make lawful at *Weſtminſter*. And whether I be moſt preſumptuous for telling you of your faults, or you in committing them (for that's the great caſe between

tween you and me) I will leave the Reader to judge, when I have recited the ſaid Impeachment and Proof, as in the ſaid ſheet, *viz.*

The IMPEACHMENT.

That Geo. White *and his Brethren, at a Convocation at* London, *the 5th of* May, 1693. *ending the 8th day of the ſame month, did contrive, make, and promulgate ſeveral Conſtitutions and Canons Eccleſiaſtical, containing in them divers matters and things, contrary to the Laws and Statutes of the Realm, againſt the Rights of Parliament, againſt the property of the ſubject, and matters tending to Sedition, and of dangerous conſequence; as may appear by the recited Epiſtle. A few inſtances thereof as proof, I ſhall recite.*

The IMPEACHMENT PROVED.

The Quak. Yearly Epiſt. 1693. p. 1. *And therefore that all due care be taken againſt the* Grand Oppoſition *and* Antichriſtian Pouk *of* Tythes, *that our Chriſtian Teſtimony born and greatly ſuffered for be faithfully maintained againſt* them *in* all Reſpects, *and againſt* Steeplehouſe Rates, *as alſo againſt the Burthen and Impoſition of* Oaths; *that Friends, at all their monthly and quarterly Meetings, be reminded to call for the Records of the Sufferings of Friends, to ſee that they be duly gathered, truly entered, and kept; and accordingly ſent up* [*to* London] *as hath been often adviſed, both of what Tyths,* &c. *pretended to be due; and for how long a time, and the time when taken; and by, and for whom; and what Goods are taken, and the value thereof; as well of thoſe not exceeding, as thoſe exceeding the ſums or quantities* [*of Tythes*] *demanded, (it being a ſuffering in both for truth ſake) they being in theſe particulars found defective and imperfect in divers Counties, which is an obſtruction to the* General Record *of Friends Sufferings,* &c.

Obſervation.

From whence we may conclude, that the main reaſon why the Quakers refuſe to pay their Tyths and Church Rates, and other things which the Government calls for at their hands, is the Authority of their Yearly Meetings, and not Scripture Proof; and where is there a Pariſh in *England*, but feel (more or leſs) the ſad effects and evil conſequences of theſe their Antimagiſtratical Incroachments; beſides it looks very ill and ungrateful to charge the Government with Perſecution for Tythes, which is a civil right eſtabliſhed by Law. Yea even in that very Act of Parliament which gave them their Tolleration; and which ſome, if not all theſe Anti-Lawmakers know well enough, 'tis in *fol.* 308. thus,

Provided always that nothing herein contained ſhall be conſtrued to exempt any of the perſons aforeſaid from paying of Tythes, or other Parochial Duties, or any other Duties, to the Church or Miniſter; or from any Proſecution in any Eccleſiaſtical Court, or elſewhere for the ſame.

And

And I knowing these things, and considering their calling part of the Parliaments proceedings in the very same Act of Parliament **grand oppression**, yea **an Antichristian Yoak of Bondage**, and, as such, warn their Disciples not to pay them; thereby acquitting and absolving the Kings Subjects (if the Quakers be such) from their active obedience to the Laws of the Land; and which is still worse, to cause them to bring up to *London* a true and perfect Inventory, of all and singular the distresses taken for their non-payment of Tythes, Church-Wardens Rates, *&c.* and all this disobedience is in a great part owing to the usurpation of this Anti-magistratical Synod or Convocation: Nor is this all, but if their yearly Epistles (which they keep as close as possibly they can) were all seen, you would see a hundred Instances of the like kind; one more I may shew, *viz.* In the 22d Year of King *Charles* the 2d, there was an Act of Parliament made to prevent seditious Conventicles, and that no Meetings above the number of four, besides the Family, were to be held under pretence of Religious Worship in other manner than according to the Liturgy of the Church of *England*. But in direct opposition to this, the Quakers made a Law at their Yearly Meeting, or Convocation held at *Devonshire* House the 27th of *May* 1675, *viz.* *So it is our Advice and Judgment, that all Friends Gathered in the Name of Jesus keep up those publick Testimonies (meaning their Meetings in their respective places) and not* **decline, forsake, or remove** *their Publick Assemblies, because of times of sufferings, as worldly, fearful, and politick Professors have done (meaning the Presbyterians, Independants and Baptists) because of Informers, and the like Prosecutors.* Signed *per G. Whitehead, William Pen, &c.*

Whereby it may be seen that their Principles and Doctrine are Anti-magistratical and Unscriptural too; for said Christ, *If they persecute thee in one City flee to the next.* And his Desciples met privately for fear of the *Jews*, as more largely handled in my Book, *The Painted Harlot both stript and whipt*, &c. Thus much by way of Apology for my Impeaching the Quakers presumptuous Proceedings in their Synodical Assembly.

4. **That what I have wrote hitherto, or great part of it, is not of my own doing but by the Assistance of Learned Persons.**

Answer, I know it has been the way and manner of the Quakers, from the first day I wrote against their Errors, to use all the ways and means they can to blast my endeavours, and by lies and false insinuations to weaken my Testimony: sometimes I write (say they) like a Fool, a Boy of 11 Years of Age will laugh at it; when that will not do, then I write so much otherwise that it cannot be my own; but some of the wicked Priests (as they account the Clergy) help me, *&c.* And this being bruted abroad, several Gentlemen have desired me to give some account thereof, which is as follows.

When *G. W.* in his charitable Essay, *p.* 2. charged me with *Socinianism*, saying, *Why did not thy Minister stop thee from running into such Socinianism*, &c. I went to Mr. *Archer* our Minister, and shewed him the passage, and desired his assistance in answering that particular. He read *Whitehead's Essay*, and my Book to which his was pretended to be an Answer, and he told me that what I had wrote was sound; and he immediately took his Pen, and wrote part of the 3d

and

and 4th pages in the Introduction of *New Rome Arraigned*, &c. And which I also in the same page acknowledge in these words, *And this my Minister tells me is not Ignorance nor Socinianism; but your Books teach it, &c.* And except this, I do not know that ever I had any Clergyman or other Scholar by me an hour in all I have wrote; nor six lines added or diminished by any such a one, nor has any Man so much as seen this before I sent it to *London* for the Press. I do say that my Book, *New Rome Unm. &c.* and *New Rome Arraigned, &c.* I did shew to Mr. *Archer*, and to another neighbouring Minister a very worthy and learned person, in Manuscript; and both of them might alter here and there a word, which in the whole, in both Books, might contain 3 or 4 lines; but they altered no matter neither by adding or diminishing, but very well approved of what I had done, considering my capacity, as to Learning, and my business as a Tradesman. But what if I had assistance I am not the first, better men than I am, and fitter for such work, have had assistance. I could, if it were for my present purpose shew, that the very Quakers, who pretend they write by the Eternal Spirit immediately from Heaven, they not only have assistance, but when their Books come at their second days Meeting in *London* for Approbation, they then will take out, and put to, what is said to be thus wrote in the Name of the Lord, which is a most horrible cheat, for their message so wrote is either so, or not so; if so, how unfaithful are these Seers to alter what was given forth in the Name of the Lord; if not, see what Impostors are these Elders to approve of what they believe is false: And yet how frequent is it with their Quaker Teachers to question the truth of all mens sincerity but their own; charging the Clergy to be False Prophets, *&c.* And now I do challenge *G. W.* and *W. P.* to produce one Clergy-man in the Nation, that ever prophesied in the Name of the Lord, and the thing came ot to pass. But *G. W.* and *W. Pen* know, that 'tis frequent with their Preachers so to prophesy, and are found false Prophets, in that the thing comes not to pass, witness *Sol. Eccles* who prophesied, that *John Story* should dye within a year, he being at that time ill, yet it pleased God he lived about 4 years after. But why should they render me such an *Ignoramus*, as that I should not be able to deal with the *Quakers*, who are not such Conjurers themselves: I know they did not always account me so, when they chose me to be their Representative, to go to the *London* meeting about Sufferings, about the year 1670. Nor when I was Clerk to their monthly and quarterly meetings 16 or 18 years together: Nor when they had their Register-book to new model, and to add *Ely* sufferings to it; (which old Records being by me, serve to shew me many of their Intrigues, particularly *Sam. Cater*'s sham-suffering, for preaching at *Plakenham* in *Norfolk*, (where, pretending he lost 20 *l.* yet got 10 *l.* clear by it) See Sect. 17. *&c.*) as this Licence shews, *viz.*

Fra. Bugg *we desire thee to draw out the sufferings out of the monthly Book, and record them in the Publick Register-books, and add* Ely *and* Littleport *sufferings to the rest. Let them be done carefully and speedily, it being by our Assent,*

Robert Smith, Rob. Letchworth, Jeremy Rose, Joseph Nun, Edw. Wingfeild, Robert Barber.

And thus much by way of Introduction.

Mildenhall, Jan. 15. 1695. FRANCIS BUGG, Sen.

A Brief HISTORY *of the Riſe, Growth, and Progreſs of* QUAKERISM.

SECTION I.

THE firſt riſe of *Quakeriſm* was in the year 1650. For *George Fox* coming to *Derby*, and going into the Church to diſturb the Miniſter, was by the Juſtices committed to Priſon, for that and his other blaſphemous principles; and to this agree *Edw. Burrough*'s Epiſtle on the front of *Geo. Fox*'s *Great Miſt. &c.* And this Juſtice *Bennet* was the firſt that ever call'd them *Quakers*: This I can prove by other Books, but you may read it in *Geo. Fox*'s *Journal*, *p.* 32. to 40. And that it may plainly appear with what principles the *Quakers* came into the world withal at their firſt entrance, you may read a Copy of the Warrant, by which they were juſtly impriſoned, *viz.*

To the Maſter of the Houſe of Correction in Derby.

We have here ſent you the Bodies of Geo. Fox *and* John Fretwell, *brought before us this day, and charged with the owning, uttering and broaching divers blaſphemous opinions, which upon their examination before us they have confeſſed. Theſe are therefore to require you forthwith upon ſight hereof, to receive them the ſaid* G. Fox *and* J. Fretwell *into your Cuſtody, and them therein ſafely to keep, during the ſpace of ſix months, without Bail or Mainprize, or until they ſhall find ſufficient ſecurity to be of the good behaviour, or be thence delivered by order from our ſelves. Hereof you are not to fail. Given under our Hands and Seals this thirtieth day of* October, 1650.

Ger. Bennet.
Nath. Barton.

I was once minded to have ſet forth more particularly what principles they came into the world withal, as I find them, even by the *Quakers* themſelves, put forth in a Book ſtiled *Saul's Errand to Damaſcus*, *p.* 1, 2. which, tho they have in the ſame Book pretended to anſwer the ſaid Petition, yet I do poſitively affirm that their ſaid Anſwer looks more like a Confeſſion than a ſincere Denyal: As alſo the ſaid Petition and their pretended Anſwer, being, with other their Time-ſerving Treacherous principles, fully ſpoken to, in that excellent Book lately put forth by a Divine of the Church of *England*, entituled, *The Snake in the Graſs; or Satan transformed into an Angel of Light: Diſcovering the deep and* unſuſpected ſubtilty, *couched under the* pretended ſimplicity *of the principal Leaders of the Quakers*, Printed for *Charles Brome*, at the *Gun* at the Weſt End of St *Pauls*, 1696. containing about 600 pages; inſomuch that ſhould I write after him, to ſhew their facing about to every power, even as the Weather-cock, ſometimes for the Parliament, ſometimes for the Rump, ſometimes for the Committee of Safety, ſometimes for the Council of State, and then for Monarchy; and to ſhew their encouraging *Oliver* againſt the Royal party, it would be like lighting a candle at noon-day: Their temporizing

rizing being so excellently set forth in the said Book, yet that the World may see with what principles they prest into the world, against all Rule, Law and Government, I may transcribe the said principles; because by what follows it may be seen what foundation they went upon, which was under pretence of magnifying the Light in themselves, to deny Jesus of *Nazareth*, to undervalue his death and sufferings, contemn his Laws contained in the holy Scriptures, despise his Ordinances, revile Magistrates, reproach Ministers: In a word, they not only by these principles hereto annexed, but by their whole proceedings, have not only verified what I have already said, but manifested their principles to be Antiscriptural, Antimagistratical, Antichristian, unreasonable and irreligious. An Abstract of the said Petition is as followeth. *Saul's Errand to Damascus, &c. p.* 1, 2.

To the Right Honorable the Council of State, the Humble Petition of several Gentlemen, Justices of the Peace, Ministers of the Gospel, and People within the County of Lancaster.

Humbly sheweth,

THat *Geo. Fox* and *James Nailer* are persons disaffected to Religion, and the wholsom Laws of this Nation, who have broached opinions tending to the destruction of the Relation of Subjects to their Magistrates, Wives to their Husbands, Children to their Parents, Servants to their Masters, Congregations to their Ministers; particularly,

1. *Geo. Fox* professed that he was equal with God.

2. He professed himself to be the eternal Judge of the World: (meaning the Light in him.)

3. He said he was the Judge of the World: (still with the same *Inuendo* I suppose.)

4. He said he was the Christ, the Way, the Truth, and the Life: (still meaning the Light: This I can prove from his Writings extant amongst the Quakers.)

5. He said, that whoever took a place of Scripture and preached from it was a Conjurer, and his preaching Conjuration: (this is frequent in the Quakers Books, yea, an approved piece of Doctrine.)

6. He said the Scripture was Carnal: (yea, Death, Dust, Serpents meat, Beastly ware, the Husk; this *G. Whitehead* has indicated.)

Thus much respecting *Geo. Fox*: what is relating to *Ja. Nailer* is spoken to in the recited Book, *The Snake, &c.* But *G. Fox* being their great Apostle, and the founder of Quakerism, I was willing to set down the principles upon which he set up, and for which he was imprisoned, as you see: And the rather because *Geo. Whitehead* and his followers have published a Journal of his Noble and Ignoble acts, of his disturbing Ministers, of magnifying himself, of his pretended Miracles, and other deluding Charms; on purpose to bewitch the people, like *Simon Magus*, his Predecessor. Wherefore in this contest there can be no Neuters; if God be God, serve him; if *Baal*, serve him; who can

have patience to ſee the Name of God thus openly Blaſphemed? he that can is no Chriſtian; he has not zeal for God, nor love to the ſouls of men: The Papiſts will not have the Pope called Antichriſt, nor ſpoken diſreſpectfully of; the *Turk* will not hear *Mahomet* blaſphemed; as we are *Chriſtians* let us ſtand for Chriſt, and the Chriſtian Religion. I have read how dangerous it is to foſter Hereticks, and ſhall *England* now become a nurſery of Quakeriſm, which ſpread itſelf like a Leproſie far and near, even to Nations beyond the Seas? And therefore ſince *G. Whitehead*, *&c.* have printed the Acts and Monuments of *Geo. Fox*, which the poor ſilly ignorant Quakers run a whoring after, as the Idolatrous *Iſraelites* did after the Golden Calf, I am zealouſly concerned to unmask the head of this *Foxonian* Tribe of Quakers, (*i. e.*) *G. Fox*; and in a remembrance of what I was once my ſelf, and that for many years, I can do no leſs: And in this ſhort Treatiſe I ſhall ſhew how *Geo. Fox* reſembleth *Simon Magus* and *Ignatius Loyola*, for the tree is known of the fruit.

SECTION II.

Simon Magus lived in the Apoſtles time, as ſaith S. *Luke*, *Acts* 8. 9, 10. *There was a certain man called Simon, which in fore time in the ſame City uſed Sorcery, and bewitched the people of Samaria; giving out that himſelf was ſome great one, to whom they all gave heed, from the leaſt to the greateſt, ſaying, this man is the great power of God.* And ſaid *Juſtin Martyr*, *Many adored him as the ſupream God, they gave heed to him, they believed and obeyed what he taught, they placed their hope and confidence in him.* See *Pool's Synopſis* of the Criticks, p. 1462. for more of this nature. And *Eraſmus* in his paraphraſe upon that place ſaith, *A man there was among the* Samaritans *called* Simon, *a deceiver of the people, and a practiſer of deluſions; who before* Philip *came there, practiſed in that City Magick Art; and by his counterfeit Miracles had made the* Samaritans *fond of him; who by means of ſuch falſhood and deceit, acquainted himſelf before the ſimple and plain people, boaſting that he was an excellent Prophet, unto whom the* Samaritans, *from the higheſt to the loweſt, gave good heed; but nothing had he done in Jeſus name, and therefore they, as a people aſtoniſhed at ſuch monſtrous ſights, ſaid, This fellow is Gods own right hand, which is called Mighty. Many a day had he been with them, and long had he made them with his Sorcery to dote upon him, and therefore when he had once gotten himſelf a name with them of great eſtimation, many one believed him in all that he taught*, &c.

And beſides, as Hiſtory ſaith, *Simon Magus* was an early Blaſphemer of the Bleſſed Trinity, a ſlighter of the Scriptures, and a denyer of the Law of *Moſes*: from all which four things are obſervable,

1. That *Simon Magus* gave out of himſelf that he was ſome great man, that he wrought counterfeit Miracles in his own Name, and never in the name of Jeſus of *Nazareth*.

2. That all the *Samaritans* gave heed to him, from the leaſt to the greateſt, believing all he taught, ſaying, This man is the great power of God.

3. That

3. That he got himself a name of great estimation to be an excellent Prophet; they at last adored him as the Supreme God.

4. That he was a slighter of the Scripture, and a denyer of the Law of *Moses*, a blasphemer of the blessed Trinity, *&c.*

Now how far *G. Fox* is of kin to *Simon Magus* will appear in the next Section; for the tree must be known by the fruit; men do not gather Grapes of Thorns, nor Figs of Thistles; this is a true measuring Line, being laid to Scripture Rule.

SECT. III.

1. That Geo. Fox gave out of himself that he was some great one. 2. That he wrought Counterfeit Miracles, and never in the name of Jesus.

For proof of the first of these read his Journal, *p.* 31. Being asked whether he was sanctified, answered, *Yes, for he was in the Paradice of God*, ibid. *The power of God thundered* (said *George*) *amongst them: And they* (the worlds people) *did fly like chaff before the wind*, p. 60. *So that it was a dreadful thing unto them when it was told them, the man in the Leathern Breeches is come.* Again, *p.* 55. A woman said that an Angel or Spirit came into *Beverly* Church, and spake the wonderful things of God, to the astonishment of all that were there, and when it had done it passed away, and no man knew whence it came, nor whither it went, *&c.* This *G. Fox* owned himself to be the man, and left the relation under his own hand, which must be to magnifie himself. Again *p.* 47. *Then did I see* (said *Geo. Fox*) *the heavens opened*: p. 45. *Whilest I was yet in the house of Correction* (said *G. F.*) *there came unto me a Troop, saying, As I was sitting in the Steeple-house* (said the Troop) *hearing the Priest, the voice of the Lord came unto me saying, dost thou not know that my servant* (G. F.) *is in prison, go to him for direction; so I* (said *G. F.*) *spake to his condition, and his understanding was opened.* Again, *p.* 67. *I call'd the Accuser* Judas, *and said* Judas's *end should be his, and that was the word of the Lord and of Christ thro me to him, and shortly after he hang'd himself.* Again *p.* 74. *Then said* Fra. Howgill *of me, this man* (G. F.) *speaks with authority, and not like the Scribes.* Again, *p.* 63. *Now I sat on a Hay-stack, and spake nothing for some hours, the professors being desirous to hear me speak, asked when I would begin, and when I would speak? One present bid them wait, and told them, that the people waited upon Christ a long while before he spake.* Again, *p.* 278. *At* Leith (*in* Ireland) *the Inn-keeper told me, that the Council had granted forth Warrants to apprehend me; to whom I said, What do you tell me* (G. F.) *of their Warrants against me, if there were a Cart-load of them I do not heed them.* Again, *p.* 431. *The takers and payers of Tythes must be testified against in the Lords power.* Again, *p.* 438. *Many friends were imprisoned at* London *and other places, for opening their Shop-windows on Holydays and Fast-days, which friends could not but do, for we were redeemed out of days by Christ Jesus*, &c.

Thus, Reader, I have given thee a small sample of *G. Fox*'s own words of himself in his Journal, shewing that himself was some great one: I am next coming to his Books, for another sample, and when you have them, com-

pare them to *Simon Magus*, touching that particular, and see which outstrips and exceeds each other in magnifying themselves.

The Tryal of *G. Fox* at *Lancaster* Assize, p. 21. *And before I came to the Bar I was moved to pray, and the thundering voice answered, I have glorified thee, and will glorifie thee again: And I was filled so full of Glory, that my head and ears were filled full of it: And when the Judges came up, they appeared all as dead men under me, &c.* Alluding to Christ, John 12. 28. 16. 14. and 17. 1.

News coming up, *&c. Written from the mouth of the Lord, from one who is naked, and stands naked before the Lord, cloathed with Righteousness, whose name is not known in the world, risen up out of the North, which was propheſied of; but now it is fulfilled.* G. Fox.

Several Petitions Answered, p. 60. *My name is covered from the world, and the world knows not me, nor my name.*

Saul's Errand to *Damascus*, &c. *He that hath the same spirit that raised up Jesus Christ from the dead, is equal with God.*

A Battledoor, *&c.* Introd. *All Languages are to me no more than dust, who was before Languages were, &c.* Alike to *James Parnell*, one of his Disciples.

The Watcher, *&c.* p. 37. *But to the end of all disputes and arguments I am come, for before they was I am.* See *W. P.'s Christ. Qua. and Dev. Test.* p. 96. And you will find both *Fox* and *Parnell* call themselves Christ, in *W. Pen's* sense: And that in *W. Pen's* sense he that suffered at *Jerusalem*, was no more Christ than they, (*i. e.*) *G. Fox* and *Ja. Parnell*: for *Fox* said he was before *Abraham*, in that he said he was before Languages were: *Parnell* was before *Abraham*, in that he was before Arguments were; for between *Abram* and *Lots* Heardsmen there were Arguments. And for the Humanity of Christ, the Quakers deny it, as clearly as the *Socinians* deny his Godhead; read Sect. the xviii. thus I hope I have proved the first part of the Paragraph: And now to the second, which is, that *G. Fox* works counterfeit miracles, and not in the Name of Jesus Christ; for proof of this see his Journal, *p.* 170, 171, 30, 370, 373, 503. and there you will find *G. F.* spake to a woman, and the Lord (he says) raise her up: in 171 I find there is two miracles, and which to take I cannot tell, but one of these two it must be, *viz.* A Woman married a Man in Debt, and she went distracted; sent for *G. Fox*, he spake to her, she mended. The other was two men fighting, whom *G. F.* being a stout man, parted; but neither in the Name of Jesus. In p. 167. he tells us of many Miracles the Quakers wrought, but mentions not where, nor upon whom. Likewise *Clay Pool* had a fit of the Stone, and *G. F.* laid his hand on him, and afterwards he mended. One in *Maryland*, said to be a Parliament Man (tho I am informed there is no Parliament there, and that spoils this Miracle) healed. In short, they are all feigned, counterfeit Miracles, and none done (as *Erasmus* well observes of *Simon Magus*) in the Name of *Jesus* of *Nazareth*. But to read the story of *Jo. Isays* broken Neck, 'twould make a melancholy man laugh: oh *G. F.* stand by him, and pity him and his Family. Well to work went *G. F.* and throws away his Gloves and Stick, saying, I got to him assoon as I could, I took hold of his hair, I took his head in both my hands, and set my knees against the tree; I

raised

raiſed his head: mark Reader here was all I, I, I, and my, my, not a word of Prayer, not a word like the Apoſtle, in the Name of Jeſus be thou healed; no: what can *Whitehead* ſay to this? is he not aſhamed of their horrible deluſions? I have ſaid enough to wiſe men: and bray a Fool in the Mortar, and they will not be wiſer.

SECT. IV.

2. AND the Foxonian Quakers gave heed unto G. Fox from the leaſt to the greateſt, believing all he taught, ſaying he is the power of God.

1. That they gave heed to him in all he taught, 'tis demonſtrable from divers reaſons, but for brevity ſake I ſhall mention this, *viz.* of all the Blaſphemy that ever *G. Fox* ſpake or wrote, never a Quaker of his Party ever condemned one paſſage, but either juſtified it, or if that could not be done, then excuſe it; ſee *W. Pen* in his Book *Judas and the Jews*, p. 44. Tho to do the diſſenting Quakers juſtice, who meet in *Harp-lane*, they did by their Book, *An Anſwer to ſeveral paſſages, &c.* p. 10. condemn *G. F.*'s words in the *Battledoor*, as *High Blaſphemy*; and p. 6. ſaid *Geo. Whitehead* as guilty of the aforeſaid charge, (*i. e.*) of being a *contentious Scribbler, of giving baſe names*, &c. and *in part of cloaking groſs errors.* Indeed when I ſaw this come forth, I was in hopes of a Reformation; but alas this was no ſooner come to my hand, but I had another ſent me which juſtifies *G. Fox*, and *G. Whitehead* in all their abomination, ſigned by

Edw. Bruſh,	*William Phillips,*	*John Feild,*	*Will. Sanders,*
Waller Miers,	*Tho. Mincks,*	*Michael Ruſſel,*	*Geo. Bowles,*
Tho. Cox,	*John Vaughton,*	*John Knight,*	*John Tomkins,*
Gilbert Laity,	*Nath. Marks,*	*Hen. Goldney,*	*Tho. Hueſon,*
Charles Bathurſt,	*John Cooper,*	*Will. Bingly,*	*John Evered,*
Tho. Lower,	*Tim. Emmerton,*	*Charles Marſhall,*	*Dan. Wheely.*

So that when all theſe came out in the name of the reſt, I concluded the *Foxonian* Tribe, from the higheſt to the loweſt, believed all *G. F.* taught, how Blaſphemous ſoever it was. And now to the ſecond part of the paragraph, that they ſay *he is the Power* of God; for proof of this ſee the third Table or Index to *G. Fox*'s Journal, under the Letter M, for Miracles, where 'tis thus ſaid, Miracles wrought by the power of God. And when I turned to *p.* 370, 371, where one of the profoundeſt Miracles he did is recorded, and as a Miracle too, there is nothing but I *George Fox* threw away my Stick and Gloves, I, I, I, *&c.* If *G. Whitehead* ſay 'twas the life of Chriſt in him, I tell him No, it muſt be *G. Fox*, for the life of Chriſt in him need no Stick and Gloves: from whence 'tis plain they hold parallel with the poor deluded *Samaritans*, calling *G. Fox* the power of God.

Sect.

SECT. V.

3. THat G. Fox got a name of great eſtimation to be an excellent Prophet, until his Followers adored him as God.

The fifth part Chriſt. Qua. diſting. p. 77. *That* G. Fox *is bleſſed with honor above many Brethren, and that thouſands will ſtand by him in a heavenly record: That his* Life Reigns *and is* Spotleſs, *Innocent, and ſtill retains his Integrity; whoſe* Eternal honour and Bleſſed renown *remain ſtill: yea, his preſence and the dropping of his tender words in the Lords love was my ſouls Nouriſhment, &c.* for more of this ſee *New Rome unm.* from p. 42 to 48. Yea, (ſo dreadful was G. F.'s name to the people beyond Sea, that they publiſhed it to the world) viz. *That mentioning the name* Geo. Fox *did prick them to the heart,* &c. See their book *A true Account, &c.* p. 42.

The Quakers Challenge, *&c.* p. 6. *Stand up* Muggleton, *who calls thy book a Looking-glaſs for* Geo. Fox, *whoſe name thou art not worthy to take into thy mouth, who is a Prophet indeed, and hath been faithful in the Lords buſineſs from the beginning: it was ſaid of Chriſt he was in the world and the world knew him not,* ſo *it may be ſaid of this true Prophet, whom* John *ſaid he was not; but thou ſhalt feel this Prophet* (i. e. G. F.) *one day, as heavy as a Milſtone upon thee; and altho the world knows him not, yet he is known.*

This *Sol. Eccles* who wrote the *Quakers Challenge*, is the Prophet, who propheſied, that *John Story* ſhould die within one year, being then very ill, who lived 4 years after; and as *G. Fox* ſaid, that neither himſelf nor his name was known, ſee Sect. 3d. Yea a Prophet equallized with Chriſt, a right *Samaritan*, &c.

Next ſee an Abſtract of a Letter ſent to *Geo. Fox* in his Life time, from *Barbadoes*, by *Joſiah Coal*, one of their eminent Preachers, dated the 21ſt, 12th month, 1658. and every word of it vindicated by *William Pen* in their book ſtiled *Judas and the Jews, &c.* p. 44. viz. *Dear* Geo. Fox, *who art the Father of many Nations, whoſe life has reached thro us thy children, even to the Iſles afar off; to the begetting many again to a lively hope for which Generations to come ſhall call thee* Bleſſed, *whoſe* being *and* habitation *is in the* power *of the* higheſt, *in which* thou Rules *and* Governs *in* Righteouſneſs, *and* thy Kingdom *is* Eſtabliſhed *in* Peace, *and the* Encreaſe *thereof is* without end.

Next a Letter to G. *Fox* from *John Audland* out of the Weſt of *England*, ſomewhat abſtracted, *&c. Dear and pretious one, in whom my life is bound up, my ſtrength in the ſtand; by thy breathings I am nouriſhed, by thee my ſtrength is renewed, life and ſtrength come from thee; holy one, daily do I find thy preſence with me, which doth exceedingly preſerve me, for I cannot raign but in thy preſence and power; pray for me, that I may ſtand in thy dread for evermore. I am thine, begotten and nouriſhed by thee, and in thy power am I preſerved, glory unto thee, holy one, for ever,* &c. See this Letter at large in *The Diſcovery of the accurſed thing enlarged,* &c. p. See their book ſtiled, This is to go only amongſt Friends.

And thou North *of* England, *who art counted as deſolate and barren, and reckon'd the leaſt of the Nation, * yet out of thee did the branch ſpring†, and ſtar * ariſe, which gives light to all the Regions round about: In thee the Son of Righteouſneſs appeared † with healing,* &c.

* Mich. 5. 2. Matt. 2. 6. Joh. 7. 42.
† Zech. 3. 8.
* Numb. 24. 17, 19.
† Mal. 4. 2.

&c. and out of thee the terrors of the Lord proceeded, which makes the earth to tremble, and be removed; out of thee Kings, Priests, and Prophets, did come forth: Lift up your voices, blow the Trumpet, sound an Alarum cut of the holy mountain, proclaim the acceptable year, and the day of vengeance of our God; gird on your sword on your loyns, put on the tried Armor; ride on, ride on my brethren and fellow soldiers, make all plain before you; make the heathen tremble, and the uncircumcised fall by the sword; spare none neither Ox nor Ass, neither old nor young; kill, cut off, destroy; bath your sword in the blood of Amalek, and all the Philistins and Egyptians; hew Agag to pieces, break down the Rocks, cut down the Ceders, make the Devils (i. e. the Priests) subject, cast out the unclean spirit, (i. e. that pay or receive Tyths) raise the dead, shut up in Prison, bring out of Prison, cast in your Nets, launch into the deep; bind the tares in bundles, cast them into the fire; the good Angel (i. e. G. Fox) is come, thrust in your Cioles, reap the earth; silence all Disputers and Divinors for ever; trample upon all the chaff, the mire and dung for ever; prepare your selves to battle, for the Nation doth desie our God, saying, Who is the God of the Quakers, A rebellious people that will not come under our Law, &c. and so on, see New Rome unm. &c. p. 85. more at large.

Note this is one of their books the worlds people is not to see, it's to go only amongst Friends.

And thus you see, that as 'tis written, *Acts* 10. 34. *To him gave all the Prophets witness*, &c. so you see that all the Quakers Prophets being 400 in number, give witness to *Geo. Fox*, and adore him, as the Branch, the Star, the Sun of Righteousness, whose being and habitation is in the power of the highest, ruling in his Kingdom, the increase of which is without end, as say the Quakers his Idolatrous Adorers; by which 'tis clear he outstrips *Simon Magus*.

SECT. VI.

4. THat G. Fox was a slighter of the Scriptures, a denyer of the Law of Moses, and ordinances of Jesus Christ, and a Blasphemer of the Blessed Trinity.

News coming up, &c. p. 14. *Your original is carnal*, Hebrew, Greek, and Latin; *and the light is carnal, the Letter and your Baptism is carnal, and their Sacrament is carnal, and their Communion is carnal; so dust is the Serpents meat, their original is but dust which is the letter, which is death; so the Serpent feeds upon dust, and their Gospel is dust*, Matthew, Mark, Luke, and John, *which is the letter*, p. 34. *A voice and a word to all you Deceivers, who deceive the people, and Blasphemers who utter forth your Blasphemy and Hypocrisy; that tell people of a Sacrament, and tell them it is the Ordinance of God; blush, blush, and tremble before the Almighty, for dreadful is he that will pour out his vengeance upon you, who live in the Witchery and bewitch the people; and these things* (i. e. Baptism and the Lords Supper) *that God never commanded, are given forth by you who are brazened with deceit: and no Witch must live in* Israel, (i. e. no Priest).

The Quakers Refuge fixed, &c. p. 17. *Whether the first Penman of the Scriptures was* Moses *or* Hermes, *or whether both these are not one; or whether there are*

not

not many words contained in the Scriptures which were not ſpoken by the Inſpiration of the Holy Spirit; whether ſome words were not ſpoken by the Grand Impoſtor; ſome by wicked men, ſome by wiſe men ill applied, ſome by good men ill expreſſed; ſome by falſe Prophets and yet true; ſome by true Prophets and yet falſe, &c.

Now this being propoſed as doubtful, overthrows the certainty and authority of the Scriptures; for if what the true Prophets ſpake was falſe, and what wiſe and good men ſpoke was either ill applied or ill expreſſed, and what the falſe Prophets ſpoke be true, what certainty is here: this put to the Quakers practice in laying aſide in their Families, as well as in their Worſhip, the uſe of the Ten Commandments, Lords Prayer, and the Apoſtles Creed, together with what is above recited, is plain, that *Geo. Fox* and his Followers are Slighters of the Scriptures. Now to the 3d part of the Paragraph, *viz.* A Blaſphemer of the Bleſſed Trinity, one of his Sons books, The Sandy Foundation ſhaken, *&c.* p. 10. *No one ſubſtance can have three diſtinct ſubſiſtencies, and preſerve its own unity; for granting them* (i. e. Trinitarians) *the moſt favourable definition, every ſubſiſtence will have its own ſubſtance, ſo that three diſtinct ſubſiſtences will require three diſtinct ſubſtances or beings, conſequently three Gods,* p. 16. *The vulgar doctrine of ſatisfaction being dependent on the ſecond perſon of the imagined Trinity refuted from Scripture,* &c. ſays *W. Pen*; but I ſay neither he, nor all the Sons of *Simon Magus*, are able to refute that Article of the true Chriſtian Faith.

SECT. VII.

I Am now coming to *Ignatius Loyola*, the firſt Founder of the Jeſuits, and to ſhew that as *G. Fox* was one with *Simon Magus* in Doctrine, yet in Diſcipline he very much reſembles *Ignatius Loyola*; and before I proceed, I ſhall ſhew, that I am not alone in this opinion, and that from the judgment of two Learned Divines of the Church of *England*, out of two books, the one intituled, *The Good Old Way, &c.* p. 121, 122. *But of all the Sects which are among us, undoubtedly the Quakers have been, and are, moſt eminently ſerviceable to our common Adverſary; for their principles are ſuch as could not come out of any other Mint but the Jeſuits. And truly no opinions can more reſemble theirs, than thoſe that are held by that crafty and perverſe Sect: do they (the Quakers) not think themſelves as infallible, as the Romaniſts think the Pope himſelf to be: and do they not ſay, that one reaſon why they divide from us is, becauſe we confeſs our ſelves to be men ſubject unto error: do they not lower the Magiſtrates Authority (as the Jeſuits do) and by all imaginable methods endeavour to render him contemptible; do they not villify the holy Scriptures (as the Jeſuits do) and call the Bible a dead Letter; do they not cry up the light, the light; juſt as the Jeſuits cry up tradition, tradition: do they not think themſelves to be the only people of God, (as the Jeſuits think their Faction to be) and count all others who are not of their Communion Reprobates and damned perſons; do they not take it for granted, that they are perfect and cannot ſin? Why, do but turn the Tables, and behold it is Jeſuitiſm upon which they build the Doctrine of Meritorious good Works; for where there is not perfection there can be no Merit.*

But

But the moſt lucky and advantageous principle that ever was infus'd into them, is this; that they muſt not by any means ſwear, tho call'd unto it by due Authority: The Jeſuit was no Fool when he taught them this, for hereby he keeps out of harms way, and ſhelters himſelf from a neceſſity of taking any Oaths of Supremacy or Allegiance; this Principle therefore they do ſtrictly guard, and make many propoſals that they may be allowed this, and as long as 'tis allowed it will be impoſſible to know our Enemies out of the Herd, or to diſtinguiſh indeed between a Quaker and a Jeſuit.

By this any unprejudiced Man may ſee, that this ſullen and dogged Sect is the Jeſuits natural and undoubted Iſſue, tho like other baſtards they are aſhamed to own their father, &c.

A Diſcourſe concerning the Idolatry of the Church of *Rome*, p. 282. *Yet any one who compares them (i. e. Jeſuits and Quakers) would imagin the Life of* Ignatius *had been their great Examples: I know not whether any of that innocent and religious Order of Jeſuits had any hand in forming this new Society (i. e. Quakers) among us, as has been frequently ſuggeſted; but if one may gueſs the Father by the Childs likeneſs,* Ignatius Loyola *the Founder of the Jeſuits, was at leaſt the Grandfather of the Quakers,* &c.

And now it remains, that *Ignatius Loyola* and *G. Fox* compare notes, that we may rightly underſtand, whether indeed the Quakers be the natural Iſſue of the Jeſuits, as both theſe learned Divines agree they are, and if they be, let us lay this ſpurious off-ſpring at *Ignatius Loyola*'s door; but let us judge the tree by the fruit. 1. Did *Ignatius Loyola* cry down the Scriptures; ſo do the Quakers, witneſs the contemptible names they beſtow upon them, as *beaſtly ware, carnal letter, duſt, death*, and *ſerpents meat*. 2. Did *Ignatius*, whoſe Life was exemplary, delight in and read the Papiſts Legend of the Lives, Miracles, and Enthuſiaſms of their Saints, as Don *Quixot*, rather than the Scriptures; ſo do the Quakers, who read their own Epiſtles in their meetings for worſhip, and ſuffer none to call the ſame *Edicts* and *Canons*. 3. Did *Ignatius* preach in the Streets, Market-places, on Bulks and Hayſtacks, in oppoſition to Authority, ſo did the Quakers for many years. 4. Did *Ignatius* exalt his own ſufferings, ſo do the Quakers, ſaying *their ſufferings are greater and more unjuſt than the ſufferings of Chriſt and his Apoſtles, and Martyrs*, read *Burroughs* works, p. 273. 5. Did *Ignatius* refuſe to put off his Hat to men in authority; the Quakers do the ſame. 6. Did *Ignatius* allegoriſe the Scripture, the death and ſufferings of Chriſt, his paſſion, attonement, reſurrection and aſcention to be within, ſo do the Quakers. 7. Was *Ignatius* a Tradeſman; *G. Fox* was a poor Journeyman Shoemaker, and wrought Journey-work for *George Gee* of *Mancheſter*, and ſo are many of his Followers, the Preachers amongſt the Quakers; and *G. Fox* was no Scholar, but ambitious of being thought ſo; for inſtance, his Book ſtiled *A Battledoor for Teachers and Profeſſors*, Anno 1660. to learn ſingular and plural, *viz. tu* and *vos*, with the form and figure of a Battledoor, to imitate a Childs penny Horn-book, containing divers learned Languages, as *Greek, Hebrew, Latin, Syriack, Italian, Caldee*, and divers others; and all this noiſe to bring into contempt both the Gentry of this famous, chriſtian, and learned Country, and the learned Clergy. 8. Did *Ignatius* and his Diſciples pretend to a gift of diſcerning, to know the thoughts of their Neighbours, ſo did *G. Fox*, who ſaid *the Quakers have a ſpirit given them beyond their fore-fathers, and know who are Saints, who are Devils, and who are Apoſtles,*

ſtles, without ſpeaking ever a word, &c. ſaying, *as Chriſt is ſo are we* (Quakers) *in this world*, Gr. myſt. p. 89. 10. Did *Ignatius* travel up and down preaching, working Miracles, ſeeing Viſions, to *Montſerrat*, *Manreſa*, *Barcelona*, *Padua*; and after he was ſoundly beaten for not putting off his Hat to the Governor of *Barcelona*, back again to *Salamanca*, where he was put into the Dungeon, and there chain'd to a Poſt, at which he gloried as much as ever his Grand Children did; after that to *Antwerp*, *Paris*, *Roven*, where he ſtood up to the neck in dirt to repreſent to his Companions the filthineſs of ſin, and to get commiſeration in the people, and thereby ſome followers; as *G. Fox* and his followers uſed to go into Churches, till ſome or other brake their Shins, or made their Noſe bleed, and then ſome ſilly tender people would follow them, into ſome poor womans houſe, where they would hold forth, and tell them do you ſee the fruits of the Prieſts; and ſo gat here and there a few unwary Diſciples, *&c.* at laſt *Ignatius* got to *Rome* to Pope *Paul* 3d, and got his Bull to confirm the Society of Jeſus, *October* 3. 1540. and for more of *Ignatius Loyola*'s Acts and Monuments I refer the Reader to the Works of *Maffejus Orlandinus* and *Ribadeneira*, who wrote his Life.

So did *G. Fox* to ſettle Quakeriſm travel up and down, diſturbing Miniſters in Churches, preaching in Barns, Market-places, on Hayſtacks, on Bulks, working Miracles, yea as true ones as *Ignatius Loyola*, and as like them as if they were Twins, quite through *England*, *Wales*, *Ireland*, *Holland*, *Barbadoes*, *Virginia*, *Maryland*, and many places more, as his Journals ſet forth; ſo that 'tis needleſs further to blot paper to manifeſt the parity between *Ignatius* and *George* his Grandſon: if *Ignatius* pretended to a ſinleſs perfection, *George* and his followers are full as good at it, read his *Gr. myſt.* p. 33, 107, 267. where he tells you he can give an infallible character of another mans ſtate and condition; and that he who is not infallible in his judgment, council and advice, is no Miniſter of Chriſt, that the Quakers are the only Miniſters of Chriſt. And as a further proof that *G. Fox* and his followers are *Ignatius* his dear Children, read the Works following, and a hundred more of their Books, and you ſhall not find one paſſage wherein they make confeſſion of their ſins to God, and beg pardon for Chriſts ſake, according to the example of the Prophets, Apoſtles, Saints and Martyrs, in all ages; neither if you go to 1000 Meetings ſhall you hear one of their Preachers have ſuch an expreſſion in their mouths, *viz.* as confeſſing their ſins, and begging pardon for Jeſus Chriſts ſake: And for example I have read great part of theſe Books following, and cannot find ſuch a paſſage: I was alſo a Quaker 25 years, and in all that time I do not remember ſuch a paſſage: If any think I wrong the Quakers, let them read and ſearch as I have done, and ſhew me ſuch a paſſage if they can: The Books to me muſt examined are theſe.

Edw. Burroughs, in folio, containing pages —— 896
Sam. Fiſhers Works, in folio, pages —— 954
Fr. Howgills Works, in folio —— 709
Geo. Fox his Journal, in folio —— 632
Geo. Fox his Great Myſt. in folio —— 407

Read *Qua. detected*, p. 8. to 12. and *New R. unmaſk.* p. 18.

Will.

Will. Smiths Works, in folio	565
W. Pens and *Geo. Whiteheads* Chriſt. Qua. in folio	555
W. Baylys Works, in quarto	774
Rich. Hubberthorps Works, in quarto	374
W. Pens Invalidity, in quarto	451
	6317

Thus I have given you a ſample of their Books, and read as many of them as you pleaſe, and if thou art a Quaker, and has but a ſpark of Chriſtianity left in thee, I admoniſh thee, and that for thy own Souls ſake, read theſe Scriptures, *Luke* 11. 4. 1 *Joh.* 1. 8, 9. *Cap.* 2. *v.* 5. *Pſal.* 38. 18. *&* 51. 1, 2, 3. *Iſa.* 64. 6. *Lam.* 3. 41, 42. *Job* 7. 20. *Dan.* 9. 4, 5, 20. *Jer.* 10. 25. *Luke* 18. 10, 11. 1 *Kings* 8. 47. *Prov.* 20. 9. *Eccleſ.* 7. 20. 1 *Tim.* 1. 15. And then compare the practice of the Saints of old to the practice of the Quakers, and they do no more reſemble each other than black does white. Here you will ſee that *Moſes* that meek and good man, *David* a man after Gods own heart, *Iſaiah*, *Jeremiah*, *John*, *Job*, *Daniel* the beloved of the Lord, *Paul* the great Apoſtle; they all acknowledge themſelves ſinners, they begg'd pardon for Chriſts ſake: But you can never hear that *G. Fox*, *Sam. Fiſher*, *Ed. Burrows*, *W. Pen*, *G. Whitehead*, *W. Smith*, *Fra. Hawgil*, *Wm. Bayly*, nor *Richard Hubberthorn*, in all theſe 6317 pages that they make the leaſt confeſſion of ſin, and that they ever beg pardon for the ſame. And this I take, and have done for many years, to be an Argument that they are of a different faith and practice to the Apoſtles, the Prophets, the Martyrs, and all true Chriſtians to this day. And if any be deſirous to be further ſatisfied read my book, *The Quakers detected*, &c. p. 8 to 12. *New Rome unmasked*, &c. p. 16 to 20, where I have largely treated on this head; I alſo recommend an ingenious piece called *The Quakers Quibbles*, which to this day they have not been able to anſwer.

Nay, ſo far are they from this practice, that one of their Preachers, In the Book, *A Muſick Leſſ.* &c. ſays, p. 22, *I do affirm that if* John (the Apoſtle) *had ſaid he had been a ſinner, he had Lyed*, &c. Oh Impudence.

SECT. VIII.

THE *Invalidity of* John Faldo's *Vindication*, &c. part 1. page 103. cap. 5. I find *William Pen* making a piteous moan againſt *John Faldo*: And begging (like a poor Fryer) of his Reader, *to do a poor people right for once*, viz. *Reader, I beſeech thee for truths ſake, on whoſe ſide ſoever thou ſhalt find it to be, to examine with all impartiality his Charge, our Anſwer, his Reply, and our Rejoynder; if his Honeſty, Reaſon and Juſtice hold any proportion to his great Confidence, we yield: But if upon an impartial conſideration he ſhall be found to clip and pervert our matter, and to ſhuffle with us in his own, oh! do a poor people right.*

William I have read both ſides, and do ſay that he hath contracted yours fairly, and taken in the ſenſe fully, and what you add to it is but your gloſs: *Edward Burroughs* Doctrine is plain and poſitive, which teach, *That it no com-*

mand from God to me, what he commands to another; neither did any of the Saints which we read of, in Scripture, act by the Command which was to another, not having the command to themselves: I challenge to find an example for it, they obeyed every one the command to themselves, &c. See *his works*, p. 47. And Mr. *Faldo* repeats so much of your Answer, as carries the strength of your Argument, which is this, viz. *No Command in Scripture is any further obliging upon any man, than as he finds a conviction upon his Conscience; otherwise men should be engaged without, if not against Conviction; a thing unreasonable in men.* Thus far *Pen.*

Observation.

The Observation I make is this, that your Friend *Burroughs* Doctrine is perfect Ranterism, and that by the Doctrine of *William Pen* too, *A brief examination of Lib. Spiritual*, &c. *per W. P.* p. 3. *For it is a dangerous principle, and pernicious to the true Religion, and which is worse, 'tis the root of Ranterism to assert that nothing is a duty incumbent upon thee, but what thou art perswaded (or convinced) is thy duty.* Again p. 11. *The enemy is at work to scatter the minds of friends by that loose plea, what hast thou to do with me, leave me to my freedom, and to the Grace of God in my self; this is a deviation from, and a perversion of the antient principle of truth; if any one shall say I see no evil in paying Tythes, I see no evil in marrying by a Priest, I see no evil in keeping my Shop shut upon the worlds holy days, and Christmas days (and fast days) which is confusion it self*, &c. I say my Observation is this: the Quakers will impose as an indispensable duty an absolute conformity to their orders, to their laws, to their canons and decrees; and if any plead to stay till they be convinced of the reasonableness of their commands, this is Ranterism, yea downright Ranterism, altho it be to pay Tythes which the Law commands, to observe such days commanded by Authority, and which, as such, the Scriptures enjoyn, which say, *be subject to every ordinance of man for the Lords sake*, &c. But to obey the Scripture commands, as such, that's no obligation (by *Wm. Pens* doctrine), unless a man be convinced thereof, or unless he have the command anew, and as immediately as the inspired Apostles and Prophets had; see my Book *de Christiana Libertate*, &c. *p.* 30 to 45. where the Quakers imposition about things of indifferency are at large handled.

But Mr. *Faldo* tells the Quakers (and I think not without good reason) that this Doctrine of the Quakers springs from such a pernitious principle as carry all iniquity in the womb of it, *&c.* But as *W. Pen* desires, beseeches and begs, that I should for once do a poor [deluded] people right, so I will answer his request, and the way to do it is, to set down *Burroughs* Doctrine, and *W. Pens* Answer, at least so much of it, as carry the strength of his argument, *viz. Burroughs* Works, *p.* 47. *That is no command from God to me, what he commands to another; did any of the Saints which we read of in scripture, act by the command which was to another, not having the command to themselves.*

Whereas from the recited Doctrine of *Burroughs*, Mr. *Faldo* charges the Quakers to teach, that no commands in Scripture, as such, are binding to us; which he accounted as such a pernicious principle, as carried all iniquity in the womb

of

of it, &c. to ſalve which, pray hear Mr. *Penn* anſwer, To this, ſaith he, I anſwer briefly and plainly, no Commands in Scripture are any further obliging upon any man, than as he finds a Conviction upon his Conſcience; other wiſe men ſhould be ingaged without, if not againſt Conviction, a thing unreaſonable in a man.

Now I cannot ſee how *W. Penn* argument can anſwer the end propoſed, ſince 'tis very hard for the Quakers, nay impoſſible, to be convinced of the reaſonableneſs of their obedience to Scripture commands, as ſuch, if they adhere to the Quakers Doctrine, and names of contempt they frequently caſt upon it, Firſt for names, *viz. Beaſtly ware, carnal Letter, the husk, duſt, death, ſerpents meat; ſome of it ſpoke by the grand Impoſtor, ſome by wicked Men, ſome by true Prophets yet falſe, ſome by wiſe and good Men, yet either ill applied or ill expreſſed:* And that whether *Moſes or Hermes was the firſt Penman remains a queſtion*, &c. I ſay here is no ground to hope, that theſe Teachers will ever convince their Hearers of their duty of obedience to Scripture commands, as ſuch: Again, that the people *may as well burn the Scriptures as their Books.* Again, *If ever you own Chriſt and the Apoſtles, you will ever own our Writings*, (ſay the Quakers) *which are given forth by the power and ſpirit of God.* Again, *What is ſpoken from the ſpirit of him in any, is of as great authority as the Scriptures and Chapters are, and greater*; and very much to this effect, as in this Treatiſe, as alſo in *New Rome Arraigned*, is plainly proved from the Books of their Teachers of greateſt note: Inſomuch that there ſeems no poſſibility for the conviction of their followers (who adhere and believe ſuch doctrine) of their duty of obedience to Scripture commands, as alſo may appear from their practice, as for example Chriſt ſaid, go teach all nations, baptizing, &c. do this in remembrance of me, &c. here is two poſitive commands which the Quakers have quite thrown off, upon their principle, that no commands of God which he commanded to others are binding; now unleſs they have a command from God, as the Apoſtles had, at leaſt until (as *Penn* ſaith) they are convinced 'tis their duty to obey; which is impoſſible, if they tell them, *'tis Conjuration to preach out of the Scriptures, that they are beaſtly ware, ſerpents meat, duſt, and death*, &c.

Again hear what one of their moſt noted Teachers ſays, *A Muſick Lecture*, &c. p. 35. *Where they* (the worlds people) *are, I was, in performances, in ordinances, in hearing, in reading, in prayers, and faſting; but when I came to bend my mind to that of God in me*, (viz. *Quakeriſm*) *I durſt not give God thanks for the Victuals ſet before me*, &c. And the reaſon is plain; he not having the ſame command the Apoſtles had; for if Scripture precept had been binding, he had not only the command, but example of Chriſt and his Apoſtles; and the like may be urged for their diſobedience to the Laws of the Land, particularly about Tythes, which *W. Penn* and the Quakers make criminal in their hearers to pay, as likewiſe to ſhut up their Shop-windows on Faſt days commanded by Authority, theſe are made capital ſins in the hearers. But for non-ſubmiſſion to their own humane inventions, they charge them with Ranteriſm; thus have they (like their Predeceſſors the *Phariſees*, who ſtrained at a Gnat and ſwallowed a Camel) made void the commandments of God, and precepts of the Goſpel of none effect by their tradition. Thus 'tis apparent that this Doctrine, That

no commands of God in Scripture are any further obliging upon any man than he finds a conviction upon his conscience, is so pernitious, *that it carries all iniquity in the womb of it*: And that this position opens the Flood-gates to all error, atheism, impiety and wickedness; for if conviction be all the ground of obedience to the commands of Scripture, and that no man until he is convinced that he is obliged to obey the commands of God laid down in the Scripture; then all rational Laws, Orders and Governments, both divine and humane, are overturned; and from the dare of this position a stop is put, so far as 'tis received and imbraced, to all Religion and Piety towards God: and upon this bottom, as their principal foundation and corner stone, the Quakers first rose in the North, breaking all Law, Order and Government, disturbing the Ministers in their Churches, and all other Societies; for they were not convinced that they ought to obey Magistrates, nor their Laws; and how far they still retain this principle this Treatise will shew: (tho I grant for self-ends they are somewhat reformed, and to maintain their Grandeur, their Trade, and to get into the favour of the Government, that in time they may come to be Justices of Peace) For it is certain that this position, together with their other doctrine, take away and rob the Scriptures of their divine Authority, leaving all loose and uncertain; and where this doctrine will end, were it generally embraced, God only knows: for the Quakers conscience being hardened by the Doctrine of their Teachers, against the Ordinances of Jesus Christ, Obedience to the Laws of the Land; the Papists, the Jesuits, the Turks, the Arians, the Socinians, the Antitrinitarians, all may as well plead to be left, whether to obey Scripture commands as the Quakers; and the Hearers of them all, in all probability, as like to be convinced by their Teachers, as the Quakers, *&c.* who yet at the same time injoyn their Hearers not to pay Tythes, not to marry unless they publish their intention before their Womans Meeting, not to marry by a Priest, not to shut up their Shop on a Fast day, but to keep it open in Testimony against the command of the Magistrate and his Authority, and a hundred things more; and for non-submission to these injunctions there must be no plea, nor liberty given, nor forbearance, until conviction; but the Scripture commands are not, say they, obliging, unless a man be convinced, *&c.*

SECT. IX.

HAving by the foregoing shewed *W. Pen* to be for and against himself, for conformity to the laws, orders and decrees of *G. Fox*'s conviction, or no conviction, against conformity to the commands of God in Scripture, unless convinced, shewing himself thereby to be *tot quot & omnia*, every thing and nothing; I am now coming to the latter part of the paragraph, wherein you sorely complain of Mr. *Faldo*; *But if upon an impartial consideration he shall be found to clip or pervert our matter, and to shuffle with us in his own, since do a poor people right*, &c.

Mr. *Pen*,

Mr. *Pen*, I am loath to provoke you, but if I should I do not fear you; you complain of Mr. *Faldo's* clipping and perverting your matter, and shuffling with you in his word: a crime no people upon the face of the whole earth more guilty than your selves, and at which none better than your self, *G. Whitehead*, and *G. Fox* in his time; and I must tell you *G. W.* hath stood in great need of you, and does still, one that can make a black thing appear white; but I fear the Quakers will not yet depute you, and my reason is, Mr. *Meads* averseness to your Preface to *Fox* his Journal being bound up therewith, but like some Lackey, it is forced to run shrugging afoot in a poor thin blue coat, waiting at the Readers Elbow like *A Noun Adjective*, wanting a word to shew its signification, as well as why it's left to shift for it self, *&c.* Well, *William*, I have not forgot your complaint, I am now coming to do right between you. As to Mr. *Faldo*, I have not read all he writ, but so far as I have, I find him fair and ingenuous, leaving out your glosses, wiping off your paintings, and discovering your fallacies; but *William*, cast an eye upon *G. Fox's Gr. myst.* and compare it with the Books which he pretends to answer, and you will find it the greatest Mystery of Iniquity that ever appeared in the world, under pretence of a religious conteſt, of which Mr. *Crisp* has made a clear discovery, in his Book entitled, *The Discovery of the accursed thing in the* Foxonian *Quakers Camp enlarged*, &c. and *An Essay*, &c. *to allay* G. F.*'s Spirit*. Oh the horrible, clipping, mincing, and shameful pervertions, cutting sentences in two, taking the middle of a line, and leaving both ends, altering the sense, laming the argument, and defacing the whole matter; and if you please to do me right for once, against his Son and your Companion, that stood up stoutly for you when time was, (*i. e.*) *G. W.*'s answer stiled, *The content Apost. recharged*, &c. to mine entitled *Battering Rams against New Rome*, &c. where he took one line here, another there, and sometimes five words out of the middle of a line, sometimes but one word in a line, and leaves the next, and take the next, and leap two or three lines off, and take two or three words more, see *New Rome unmaskt*, p. 75. where this is fully discovered; it may be some may think this is not worth the mentioning, but if they do but consider first, how they have prevailed with these people to believe, that what their Teachers say is by an infallible spirit, they will not err a jot, but do right to all impartially; next that they hinder their Hearers from reading the Answers, or selling Books that are against them, together with their way of spreading their own Books, which suggest this; and I do say, it is one of the cunningest stratagems that Satan has assisted them in, and a deep design to misrepresent their Adversaries: I could write a Folio on this head, but *Fox* his Book stiled, *The Great myst.* being examined and compared is a sufficient demonstration, and if they will not examine, but the blind will follow their blind Leaders, be it upon themselves; for what can a man say to such as are willingly ignorant, and resolve to oppose conviction.

I remember one little pretty story in *Fox's* Journal, see the 3d Table or Index *Treachery against* Geo. Fox *his Horse*: Alas treason; for *W. Pen* knows *G. F.* was a King, if he that has a Kingdom be a King, see *Judas and the Jews*, p. 44,

45,

45, 46. of his own justifying too. Well, however it was either Treachery or Treason, that's certain, as you may find it printed in the 255 page, *And I looked back, and* (the Hostler) *was filling his Pocket with the Provender that was giving to my Horse*, &c. I confess it was a naughty trick, and the worse considering whose Horse it was; but whether it deserves to be chronicled I leave the Reader to judge. But Friend *William*, if you please to look into the 77 page of *G. F.* his *Great mystery*, there you will find him justifying Felony, upon pretence of a motion, which shew that the 8th Commandment, *Exod.* 20. 15. was not binding to the Quakers, at least to *G. Fox* their great Apostle and Prophet, and *Jacob* of the age: well pray hear him. *And as for any being moved of the Lord to take away your* (the Ministers) *hour-glass from you, by the eternal power it is owned, they be moved to it*: And what Thief will not (to save his Bacon, as the Proverb is) say he is moved: But the poor Thievish Hostler did but steal 2 or 3 handfuls of Oats and he must be upon Record to posterity for a Thief; only *G. F.* was so kind as not to write his name down, no more than he did the names of several upon whom he wrought his Miracles, nor indeed where they dwelt; only some in *Maryland*, some in *Barbados*, and some in *Ireland*. But as to *G. F.* owning the Felony 'tis not strange, for if he was not convinced at that time of his duty to Gods command in the 8th Commandment, he is by *W. Pen* justified; and that this position is of a dangerous tendency, and doth indeed carry in it all iniquity, I shall yet further observe.

SECT. X.

HAving already treated of the Quakers Doctrine, particularly that position which says, *That no command in Scripture is any further obliging upon any man, than as he finds a conviction upon his own conscience*, &c. which is such a pernicious principle, as Mr. *Rabbe* said, that it carries all iniquity in the womb of it, and indeed is the very floodgate by which Quakerism was first let in among us, which came in as a mighty stream, flowing over all our Banks of Laws, Order and Government, both divine and humane, overturning the very Ordinances instituted by our Lord Jesus Christ; the authority of the Scriptures, to the great scandal of our Christian Religion; and in the mean while valuing their own Papers, Laws, and Orders, as superior to them; And therefore, as I have begun with the first planting of Quakerism, which was in the year 1650. and shewed by what arts they have come on, and advanced their Errors, I am now coming to shew the way of *Iesus* the first Christian King (as History saith) that the world ever knew, to propagate the Christian Faith: he did not stay at this place and that to write Papers and Books to spread truth; nor did the Bishop of *Rome* at that time order him so to do; as was the practice of *Geo. Fox*: no, *to the Law*, and to the *Testimony*, this was the way that every planter of the true Christian Faith took, of which I will give you a noble instance: * *This Royal*

* *Eng.* Chron. by *John Heath*, p. 19, 20.

King

King Lucius *being mindful of Religion (that dearest part of Government) more than any other consideration, the better to prosper the work so prosperously begun, sent two learned men to* Elutherus *then Bishop of* Rome *to be farther instructed in the Christian Faith, who thereupon sent him* Fagarius *and* Damianus, *with his Letter in the following words (as saith the Historian)* viz. *You have received in the Kingdom of* Briton, *by Gods mercy, both the Law and Faith of Christ; you have both the Old and New Testament, out of the same (thro Gods Grace) by the Advice of your Realm, take a Law, and by the same, through Gods Sufference, rule your Kingdom of* Brittain, &c.

Having such a good example from this Learned Bishop, and Religious King; I shall first set down some Scriptures which have been both by Kings and Subjects thought special commands, and binding and obliging all men, whether all have been so perswaded yea or nay; yet I say the faithful Christians in all ages and generations have taken them as their Rule of Obedience, and to be of that authority to quell and subdue all those diabolical delusions which will suggest the contrary, *viz.* Mat. 22. 21. *Render therefore unto Cæsar the things that are Cæsars, and unto God the things that are Gods.* St. *Paul* to *Tit.* 3. 1. *Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.* 1 Pet. 2. 13, 14, 17. *Submit your selves to every ordinance of man for the Lords sake, whether it be to the King as supream; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. Honour all men, love the brotherhood, fear God, honour the King.* Rom. 13. 1, 2, 3. *Let every soul be subject to the higher powers, there is no power but of God: the powers that be are ordained of God; whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation; for rulers are not a terror to good works, but to the evil.* Wilt thou * then not be afraid of the power; do that which is good and thou shalt have praise of the same.

† For God hath made the King in every Realm judge over all, and over him there is no Judge; he that resisteth the King resisteth God: If the Subjects sin they must be brought to the Kings judgment: if the King sin, he must be reserved unto the judgment of God; and as it is to resist the King, so is it to resist his Officers which are set, or sent to execute the Kings commandment; for it is written, let every soul submit himself unto the authority of the higher powers: here is no man exempt; but all souls must obey.

* *G. F.* heed not a Cart Load of Warrants.

† *W. Tyndals* works, *i. e.* of the obedience of a Christian man, p. 111.

* G. *W.* what think you of this Doctrine.

Thus I have given a brief account of the Christian Faith. First what Christ, who is the Head of the Christian Church, and Author of the Christian Faith, he said, *Render unto Cæsar the things that are Cæsars*; and his Apostle *Paul* bid *Titus, put the believing Christians in mind to obey Magistrates*: and to confirm this point *St. Peter* is very expres, *Submit your selves to every ordinance of man for the Lords sake*; not so much that he favours us, or is kind, and governs gently, by wholsome Laws, these things indeed are good, and great mercies to a people; but our submission ought to be for the Lords sake, who hath ordained Magistracy and Government, for so saith St. *Paul, the powers that be are ordained*

of God; and whosoever resisteth the power resisteth the ordinance of God. Likewise you may read the Doctrine of *W. Tyndal*, in his Book entitled, *The Obedience of a Christian man*; and see how the blessed Martyrs espoused and maintained the same delivered by the Apostles.

SECT. XI.

NOW in order to give a right understanding, and that from plain matter of fact, of the difference between the faith and practice of the Quakers, of the one part; and the faith and practice of the Christians, in all ages, since the days of Christ, I have a purpose to set forth, as a particular instance, the practice of the Reformed Churches of *France*: in regard they live under a Popish King, rather than the Church of *England*; and chiefly for this reason, because the Quakers are so prejudiced against our Clergy. Tho I believe, there is not sounder men, nor a better disciplined Church in the world; yet I say, they having always been so prejudiced against them, as to call them Beasts, Dogs, *Baals* Priests, Witches, Devils, Antichrists, Blasphemers, and a thousand such unchristian and horrible names; on purpose to beget an ill opinion in the people of them (as *Burrough*, in his Epistle to *Fox* his Mystery confesseth) that so they might leave and forsake them: also considering how frequently they have in their Books arraigned, impeached, and condemned the Magistracy of *England*, under the odious names of the Beast, which carry the Whore, the Persecuters of Gods People, the Antichrists, *&c.* That I think it more proper to take a foreign parallel, that, if possible, they may at last be brought to a confession of their Errors, burn their Books, renounce their Religion, and bethink themselves where they have been, what they have been doing, and how scandalous their antimagistratical principles have been to the Christian Religion: not that I have leisure or parts to set forth this matter as it ought to be done; but am content to be as a Carpenters Man to hew off the knots, and make the work fit for better Workmen, to compleat what I leave imperfect, and in order to this I shall abstract some few passages of the 28th Synod held at *Charenton* in *France*, viz.

The Acts of the 28 Synod of the Reformed Churches of France, *assembled by his Majestys Permission at* Charenton, *near* Paris, *on* Monday *the* 26th *day of* December, 1644, *and ended* Thursday *the* 26th *of* January 1645.

See the Acts, Decisions, and Decrees of the Reformed Churches of *France*, per *John Quick*, vol. 2. p. 425.

First Monsieur *Drelincourt* opened the Sessions with Prayer; and then the Lord Marquis of *Clermont*, General Deputy, presented the Writ, given forth by his Majesties Command, for calling the Synod, as followeth,

This day, being the 12th *of* February 1644. *the King being then at* Paris, *upon the most Humble Petition of his Subjects of the pretended Reformed Religion, to permit them the calling and holding a National Synod, desiring to gratify and treat favourably his said Subjects, hath permitted, and doth permit them, the Convocation of a National Synod, near at* Charenton; *but with this condition, that they treat in it, of none other*

matters

matters but of those which be allowed them; and that the Commissioner *whom his Majesty shall please* to appoint *be* personally present *in the said* Synod, *as hath been accustomed. In witness whereof his Majesty hath commanded me to issue out this Writ, which he hath signed with his own hand, and caused to be counter-signed by me his Councellor, and Secretary of State, and of his Commands.*

Signed in the Origi n *Louis.*

And a little lower *Phelippeaux.*

Assoon as the Officers of the Synod were chosen, the Lord *Cumont*, Councellor for the King in his Council of State, and Parliament of *Paris*, deputed by his Majesty, presented Letters Patents, which did commissionate him to represent his Majesty in this Synod; these being read were inserted into the Register of the Acts of this Synod, as followeth.

Louis by the Grace of God King of Navarre to our trusty Councellor in our Council of State and Court of Parliament greeting.

We having granted our Subjects of the pretended Reformed Religion to hold a National Synod in the Town of Charenton, *near* Paris, *on the* 26th *day of* December *next coming, composed of all the Deputies of the Provinces of our Kingdom, to treat of affairs concerning their Religion: And being to make choice of a meet person, and of approved fidelity to us, who may preside in the said Assembly, as our Commissioner, and may* Represent us *in it, we have commissioned and deputed you, and we do commissionate and depute you, by these Presents, signed with our own hand, to go unto the Town of* Charenton, *and to sit in the said* Synod there assembled, *and to* Represent *our* Royal Person in it; *and to propose and determine whatever matters we shall give you in Command, according to those Memoirs and Instructions we have now delivered unto you: And you are to take* heed *that* none *other* affairs *be there debated, but* such *as ought to be in those Assemblies: And in case the Members of the said Synod should attempt to do any thing contrary thereunto, you shall hinder them, and interpose therein with our Authority, and to give us speedy and timely notice of it, that such course may be taken to prevent those inconveniencies which would arise, as we shall judge most convenient: for the doing whereof we give you Power and Commission, and Special Commandment by these Presents. Given at* Paris *the* 28 *of* November, *in the Year of Grace* 1644, *and of our Reign the second.*

Signed in the Original *Louis,*

And a little lower *Phelippeaux.*

The Speech of the Lord Commissioner unto the Synod, together with his Propositions made in their Majesties Name, &c.

Messieurs,

As it is a very great honour to me to be commissionated by his Majesty to assist in your Synod, and to acquaint you with his Will and Pleasure; so also have I a great deal of joy and satisfaction to behold this illustrious Assembly, chosen out of all Provinces of this Kingdom: and that I can tell you by word of mouth, what was expresly charged and commanded me by the King, and the Queen his Mother, which is to assure you of their good

*will unto you, and protection of you; and of all your Churches, and of the entire execution of the Edicts of Pacification, so long as you continue your selves within the bounds of your duty, subjection and fidelity which you owe unto their Majesties; they being the Higher Powers, set over you by God, intrusted with the supream Authority; and your lot and portion being the honour of obedience to them, whereunto you stand obliged * by your birth, the dictates of your Consciences, and the favours you daily receive from their Majesties; and by all kinds of consideration both general and particular: and observe it, I beseech you, as a singular mark of their Majesties favour unto you, that there be of your Religion in the Kingdom † persons of the highest quality, there be amongst you most noble and illustrious Dukes and Peers, Mareschals of* France, *Generals of Armies, Magistrates, and Judges in Soveraign Courts: and their Majesties now, this very day, out of that great confidence they have in your Loyalty and Fidelity, have granted you this Assembly at the very Gates of the Metropolis of this Kingdom, in the very face and view of all* France, *and of this infinite people of* Paris, *vastly different from you in manners and humours, inclination and religion, who will be severe Witnesses and Judges over all your actions.*

And that all things may be done in that order prescribed me by their Majesties, I am in their Names commanded to acquaint you, That all Ministers who are not natural born Subjects, but Strangers, are to be excluded this Synod; and that none may assist to vote in it who hath not Letters of Deputation from his Provincial Synod: and that during the time it be held you may have no communication with Foreigners, *or other suspected persons; and forasmuch as your Assemblies are not by any legal constitution a Body Politick, their Majesties have* forbidden *you to meddle in* State Affairs * *or matters of Justice, because your Synod hath no power to judge of such matters, but only to treat of points of Doctrine and Church Discipline.* † *Moreover their Majesties do forbid you to* print any Books *in any place whatsoever, concerning your Religion, which are not* attested (i. e. *Licenced*) *by* two *Manual* Certificates *of* two Ministers *at least, under pain of Confiscation of the whole Impression: nor may you denounce any* Excommunication *against any Ministers and others, who shall change their Religion for that of the* Roman Catholick, *nor* treat *them* reproachfully, *neither by* word *nor* writing. †† *Moreover when they speak of the Pope they are not to call*

* I am the longer in this recital, that the Quakers may see; and in seeing may learn to know both their place and duty, both from Scripture, and the Practice of the Martyrs and all true Christians, thro all Centuries, &c.

† It was their obedience to the Laws brought them to that dignity: it is the disobedience of the Quakers, and their antimagistratical principles, which keep them out of all places of trust in the Government.

* Come *G. W.* look and learn, you are strangers to these limitations, you have the face to absolve his Majesties Subjects from their active obedience to the Laws, which require them to pay Tyths, to pay to Church Wardens Rates, to take lawful Oaths, to carry Guns, &c. by which 'tis plain that as you increase the strength of the Nation will decrease.

† *G. W.* so do the Kings Laws forbid you, but whether you like the, *French* Protestants, do regard those Laws I shall shew by and by: no, the Law, what is the Law to you; for as *G. Fox* did not heed a Cart Load of Warrants, no nor do you a Waggon Load of Laws.

†† Hark *G. W.* then they were not to call such Beasts, Dogs, Wolves, Children of the Devil, Devils incarnate, Enemies of all Righteousness, Apostates, self-condemned Apostates, as you have called me and others for our forsaking you, and conforming to the Religion Established.

him

him Antichrist †, *nor to treat him disrespectfully; nor shall they tax the* Roman *Church with Idolatry, nor the Sacraments and Ceremonies thereof as humane Inventions and Idolatry*, &c. * *nor to make collections of Money*, &c.

† But you call both Ministers and People, Parliaments and Magistrates, who either pay or receive Tythes Antichrist: Oh hetrodox in all points, *&c.*

* But you tell the Protestants their Sacraments are dust, and that they rose from the Pope, *&c.* And treat the Dispencers thereof as Witches, Devils, Antichrists, and what not, that is odious.

And now I come to shew you the Christian Frame and Temper of the *French* Protestants in their Obedience to the Kings Commandment, by their Moderator, *&c.*

The Lord Commissioner having ended his Speech the Deputies returned their Answer by their Moderator Monsieur Garrissoles.

The Moderator's Answer.

WE thankfully acknowledge the great Goodness and Mercy of God Almighty, in answering the Prayers of his poor Churches with his heavenly Blessing, and their Majesties Condescention in accepting our most humble Petitions presented by the Lords of our General Deputies, and granting us this Privilege of holding this Synod, and committing the Inspection *of it unto a person most illustrious for his Vertues, and well deserving that high place of Dignity and Honour in the first and chiefest Parliament of the Kingdom; all these, and many other considerations more, do enforce our Souls with a sweet and pleasing violence, to break forth into enlarged Praises and enflamed Thankfulness, unto their Majesties; yea and in most ardent supplications unto our God for the preservation of their sacred persons, his Benediction upon their Government, the Glory of their Crowns, under whose comfortable Shadows the Churches enjoying a sweet Peace will never have any other desire or thought, than to practice faithfully and conscientiously that most express Command of our Lord and Saviour by his Apostle St.* Peter, To fear God and honor the King; *and that with a most entire and sincere Obedience. And as we have no design to do it, so we shall never admit any person to sit as a Member of our National Synod, who hath not a Deputation*, &c. *Nor shall we hold any Correspondency, nor receive any Letters coming from Foreigners,* † *nor return any Answers to them, unless that my* Lord Commissioner, *who represents his Majesties person, shall have first perused them; nor will we debate about Matters of State, nor make any orders in relation to them;* * *nor shall we set up Provincial Councels in opposition to his Majesties will: Nor, as his Majesty hath demanded of us, will we suffer those Canons of our National Synods, concerning the Approbation of Books that shall be printed on matters of Religion, to be violated,* † *nor shall we excommunicate any of those persons who quit the Communion of our Churches, for we do not arrogate to our selves any Jurisdiction over them*

† See *G. W.* the Quakers practice, and how different herein, as anon I shall shew.

* Hark *G. W.* read your Edicts, and compare them, which resemble their's as black does white.

† See and behold an Example, the Protestants have regard to the Laws, the Quakers none.

from

from that minute in which they left us; nor ſhall we tollerate any Sermons fraught with any injurious and reproachful Language againſt the Members of the Church of Rome, *whether in general or particular, nor ſuffer that Moneys be collected*, &c.

From all which 'tis ſelf-evident from Scripture, Reaſon, and approved Authors, that Chriſt and his holy Apoſtles commanded ſubjection and obedience to the higher powers; their Commands are poſitive, and not with a Proviſo, i. e. *until you be convinced of this your duty*, &c. No they are Scripture Commands, and as ſuch ought to be obeyed; and ſo the Martyrs believed, and practiſed, and ſet examples: And you ſee how theſe worthy Chriſtians, the *French* Proteſtants, obeyed that wholſom doctrine; they did not anſwer the *French* King, that no Commands in Scripture are obliging, unleſs a man be firſt convinced, that what is there commanded ought to be obeyed; as *Burroughs* and *Pen* teach, and as the Quakers practice, who run counter to the practice of Chriſt, his Apoſtles, Martyrs, and all Chriſtians to this day, *&c.*

SECT. XII.

AND thus the Quakers may ſee, as in a Glaſs, That firſt the *French* King was humbly ſought by the Proteſtants, to grant them leave to hold a National Synod, upon which he anſwered their requeſt, provided firſt, that he might have a Commiſſioner in whom he could repoſe truſt and confidence to be reſident there, to hear and obſerve, that their diſcourſe did not tend to alienate the hearts of his Subjects from their obedience to him, as their King and Governor. Secondly, That they did not meddle with State matters, tending to beget diſobedience to the Laws of the Land, all which they as readily ſubmitted to: they promiſed they would not meddle with State matters, nor excommunicate and revile his Magiſtrates and Miniſters, nor hold a Correſpondency with Strangers, to let other Nations eſpy the Faſhions and Cuſtoms of their Government, and thereby take meaſures againſt it; that they would obſerve his Laws in not printing Books without Licence, nor gather up Money to weaken the Subjects to carry on deſigns againſt the Government.

But how far the Quakers differ in this point from the Chriſtian, both at home and abroad, I leave the Reader to judge, and that not from my bare ſay ſo, but from plain matter of fact. But ſtill to make it more plain, if more plain can be, I ſhall in a few inſtances ſet 1ſt. The *French* Kings method in commanding his Subjects. 2d. The manner of his Subjects Obedience and ready Compliance, altho not of his Perſwaſion, as to his Religion. 3d. The Quakers Practice and Principles relating to Government. 4th. Some brief Obſervations from the Premiſſes.

SECT.

SECT. XIII.

French King. YOu ſhall have no Communication with Strangers; you ſhall neither read Letters from them in your Convocation, nor return Letters to them, other than what my Commiſſioner approves of.

Proteſt. Nor ſhall we read any Letters coming from Foreigners, nor return any Anſwer, unleſs my Lord Commiſſioner approve thereof, *ut ſupra.*

Quak. An Epiſtle to the Monthly and Quarterly Meetings of Friends in England and Wales, or elſewhere from our yearly Meeting held in London, the v. vi vii and viii days of the 4th month, 1693. *p.* 2. Several other Epiſtles from foreign parts as *Barbadoes*, *Maryland*, *Penſilvania*, *Virginia*, *Scotland*, and *Holland*, were read, an Epiſtle from *Amſterdam* in *Holland*; *Ja. Dickinſon*, and *Tho. Wilſon*, at this Meeting gave an account of their Travels in *Barbadoes*, *Eaſt* and *Weſt Jerſey*, *Penſilvania*, *Maryland*, *Virginia*, *New England*, *North Carolina*, *Rhood Iſland*, *Long Iſland*, *Antego*, *Nevis*, *&c.* Four Epiſtles from *Ireland*, one from the laſt year Meeting in *Dublin*, another from *Ulſter* Province, another from *Munſter* Province, the fourth from *Connaght* Province Meeting. An account was given of *Dantzick* friends. A Letter alſo from *Jamaica*, that there are a People rais'd up, and increaſed in *Germany* from among the *Lutherans*, called Pietiſts, by ſome called Quakers, perſecuted by the Duke of *Saxony* and the Prieſts, ſeveral of our Friends Books have been ſpread amongſt them. Again *p.* 3. Friends appointed to view the accounts, report that they find they are truly ſtated, and right kept; and friends are again adviſed to bring up with them the total ſum of each Counties Collection. Again *p.* 4. the ſix friends of the City appointed and intruſted this Year with the accounts are, *William Crouch*, *John Staploe*, *William Macket*, *William Chandler*, *William Beech*, *Nathaniel Marks.*

Query did *Wm. Crouch* not forget the 5 *l.* he diſburſed.

Obſervation.

Reader, A ſmall Remark will ſerve, 1ſt, 'Tis plain they hold a Correſpondency with, and receive Letters from Foreigners, return Anſwers, ſpread their Books into foreign parts, pretending to ſpread truth, as if the Scriptures were deficient. 'Tis alſo plain that they have a Fund or Bank, and a yearly Tax collected to maintain their Teachers, Travellers and Spies, both at home and abroad, ſee my Books *Battering Rams againſt New Rome*, &c. p. 14. *New Rome unm.* p. 60. 'Tis alſo plain that they have Common Bankers with whom the keeping of the Exchequer is intruſted; their Names are, *W. Crouch*, *J. Staploe*, *W. Macket*, *W. Chandler*, *W. Beech*, *Nath. Marks.* See *W. R.*'s *Second Scourge for* G. Whitehead, *&c.* on this Head.

SECT.

SECT. XIV.

French King. YOu are not to meddle with State Affairs, or matters of Juſtice.
Proteſt. Nor will we debate about State Affairs, or make any orders in relation to them.

The King and Parl. of England. An Act of Parliament made the firſt year *Gulielmi & Mariæ*, intituled, *An Act for exempting their Majeſties Proteſtant Subjects diſſenting from the Church of* England, *from the Penalties of certain Laws*, &c. Numb. 308.

Provided always that nothing herein contained ſhall be conſtrued to exempt any of the perſons aforeſaid from paying of Tythes, or other parochial duties, or any other duty to the Church or Miniſter, nor from any proſecution in any Eccleſiaſtical Court, or elſewhere for the ſame.

Quakers Yearly Epiſt. p. 1. *And therefore that all due and godly care be taken againſt the* Grand Oppreſſion, *and* antichriſtian Yoak of Tythes, *that our Teſtimony born, and greatly ſuffered for, be* faithfully maintained againſt them *in* all reſpects, *and againſt Steeple-houſe Rates; as alſo againſt the burden and impoſition of Oaths, that Friends at all their Monthly and Quarterly Meetings be reminded to call for the Records of Friends Sufferings, to ſee that they be duly gathered, truly entered, and kept, and accordingly ſent up* [to London] *as hath been often adviſed, both of what Tythes are pretended to be due, and for how long a time, and the time when taken, and by, and for whom; and what goods are taken* [by diſtreſs for non-payment] *and the value thereof; as well of thoſe* not *exceeding, as thoſe exceeding the ſums or quantities of Tythes demanded; it being a ſuffering in both for Truths ſake. They* [the ſaid Monthly and Quarterly *Meetings*] *being in theſe particulars found defective and imperfect in divers Counties, which is an obſtruction to the General Records of Friends Sufferings, and therefore the Monthly and Quarterly Meetings are deſired to take more care for the future, that* all *Friends Sufferings for truths ſake, may be brought up* (to London) *as* full *and* compleat *in* all Reſpects *as poſſibly may be. A complaint being made, that ſome that profeſs truth carry Guns in their Ships; 'tis therefore recommended to the Monthly and Quarterly Meetings to deal with them,* &c.

Obſervations.

Reader, the diſparity between the Quakers and the Chriſtians, in their practice, behavionr, gratitude and duty, is obvious. 1ſt. The *French* King commands his Subjects not to meddle with State Affairs: the Proteſtants with all complacency anſwer him no; they do not deſire it, neither will they ſo much as make orders about State matters, as not being their preſent ſtation, being Diſſenters from the Religion by Law eſtabliſhed. Thus you ſee the harmony of the *French* King and his Subjects, and ſo much for that: next you ſee in the firſt year of his preſent Majeſty, he, with the advice and conſent of his Parliament, indulged the Quakers the free exerciſe of their perſwaſion, from the penalty of pœnal Statutes; but in the ſame Act for their Indulgence,

there

there is a clause, as above told, which ratifies and confirms the payment of Tythes, and all Church dues, as firm as ever. In the next place you see what the Quakers say of it: They tell you, That Tythes are a grand oppression, and not only so, but, which is worse, an *Antichristian Yoak*; yea, such a yoak, as that whoever receives or pays Tythes, does therein deny Christ to be come in the Flesh by their doctrine: And thereupon by this Epistle, which is to go through *England* and *Wales*, and elsewhere, they warn their Disciples to maintain their Testimony against the payment of Tythes in all respects: the like against Church-wardens Rates, and withal stoutly to oppose the Imposition of Oaths: Nay, this is not all yet, but being sat in state to hear the grievances of the Nation, there is a Complaint come up to the yearly Meeting, that some who profess truth (*as if there were none who profess truth but the Quakers*) carry Guns in their Ships: Well, they hear this Complaint, but refer that business to the Country Sessions, I mean their Quarterly Meetings; for they have business of great moment; and thus, instead of thankfully enjoying the Governments kindness, they are privately undermining it, by alienating the Kings Subjects from their active obedience to the known Laws of the Land; for this Epistle *alias* Edict is to go through *England* and *Wales* and elsewhere, this elsewhere is through the world: for as *Rome* is the *Papists* Metropolis, whose Decrees reach to the ends of the earth, where *Papists* live, so is this yearly Meeting in *London* the *Quakers* Metropolis, and from thence goes forth their Law, which is obliging and binding as far as there are any Quakers. And if any desire to stay until they be convinced; *Oh no!* says *W. Penn*, *away with this loose plea, for it is a dangerous principle, and pernicious to the true Religion: And which is worse, 'tis the Root of Ranterism to assert that nothing is a duty incumbent upon thee, but what thou art perswaded [or convinced] is thy duty for the seared Conscience pleads this liberty against all duty. The dark Conscience is here unconcerned, the dead Conscience is here uncondemned. I see no evil*, says one, *in paying Tythes to the hireling Priests*; *I see no evil*, says another, *in marrying by a Priest*; *I see no evil*, says a third, *in hiding in times of suffering, for I have* Christ's *and* Paul's *example*; *I see no evil*, says a fourth, *in putting off my Hat to my Superiors*; *I see no evil*, says a fifth, *in shutting up my Windows in obedience to authority, on* Christmas-*day, or on Fast-days, or other days set apart by the Magistrate*, &c.

The Examin. and State of Lib. Spir. p. 3, 11. pr. 1681.

The *Quakers* themselves force their Apprentices to stand bare-headed before them in their Shops and Houses, where they are Superiours. Oh Deceit and Hypocrisie, *&c.*

Thus, Reader, you may see the first capital sins against the Quakers Commandments: and secondly, that they leave no room for their Disciples to stay until they be convinced whether indeed these be sins either in their own nature; or against the written word of God; or contained in the first or second Table of the ten Commandments, oh no, they are transgressions against the Orders, Laws and Commands of *Geo. Fox*: And as such, they are obliging upon all: whether conviction or no conviction, *&c.* behold the Doctrine of *W. Penn*: yea, the same *William Penn* that tells Mr. *Faldo*, That there is no Command in the Scripture farther obliging upon any mans Conscience, than as he meets with a Conviction.

SECT. XV.

Obj. BUt possibly some may say, Indeed this yearly Epistle seems very ungrateful in divers respects, and which deserves consideration; but what is the reason that the Chronicle and compendious History do not come forth, that the Quakers have boasted of near this thirty years, in their Book *Judas and the Jews, &c.* p. 58. And their *Rejoinder*, p. 410. saying, *Our faithful Chronicle of the bloody Tragedies of that professing generation will tell* future *ages other things, &c.* I say, why future ages? This looks very odd, to tell us 20 or 30 years together of a compendious History to come forth, of their faithful Chronicles to come out, and yet none is come forth to publick view: what! do not the Quarterly and Monthly meetings carry up enough every year? or are they minded to reserve it till all persons concerned therein are dead and gone, and see none left to detect it? At that rate indeed they may tell future ages a lamentable story of cruel sufferings; and little of it true, if any.

No, they are sadly dull, they begin to draw back.

Answer 1. As to the quarterly and monthly Meetings, tho they may be somewhat dull, and want quickening, yet no doubt but they have gathered up enough to print several volumes, for you see they call for the whole number, viz. *Take* more *care for the* future, *that* all *friends* sufferings *may be brought up as* full *and* compleat *in all* respects *as* possible *may be, &c.* Thus we see what care they take first to magnifie themselves by their great sufferings, which in all the History that I have read of the *French* Protestants, I have not taken notice of any thing of the like nature. 2. You may see by their threatned Chronicle how they intend to represent this Nation, as a persecuting bloody-minded people: And knowing that great part of their sufferings are shams, and nothing but noise, they are asham'd (as well they may) to bring it forth. And to convince the World that it is so see my Book *New Rome unmaskt, &c.* p. 54. where *Samuel Cater* of *Littleport* in the Isle of *Ely*, one of their preachers is detected, for being recorded in their quarterly book for suffering a fine of 20 *l.* for preaching at *Plaxenham* in *Norfolk*, when indeed he was so far from losing 20 *l.* that he got 10 *l.* into pocket (tho a rich man) in clear money: It's true, he was fined and his goods destrained, but never carried away, and in a little time every pennyworth returned, as 40 neighbours will witness; but this made such a noise; and *Sam* being a right man for *Fox*, and as true to him as he was to *Ja. Nayler*, when he led his Horse into *Bristol*, he had 10 *l.* sent him out of the publick Stock (Fund, Exchequer or Treasury, or what you will call the Common Bank) by *John Peacock*, deceased, late of *St. Ives*, as a Reward for his Valour and Courage; but you must note he was a Preacher; for *June* 9. 1670. (which as my old Records still by me tell me) there was a meeting at *Littleport*, where *Sam. Fullig*, *Cl. Crabb*, *Tho. Hawks*, *Jo. Love*, *Henry Waddelow*, *Tho. Paine*, *R. Crabb*, and others were fined, who had their Cows, Horses, Mares, Pewter and Brass taken away, but never any thing sent them from *London*, nor their goods returned: But that which makes *Sam. Cater*'s Case still worse,

worſe, tho indeed I think there can be no greater cheat put upon future ages, yet this is more impudent, for *anno* 1679. *S. Cater* and *Joſ. Harriſon* put forth a Book entituled, *A Lamentable Cry of Oppreſſion, &c.* In which Book the ſaid *Sam.* renews the memory of his ſufferings, for that meeting for which he did not ſuffer a groat, but got 10 *l.* clear into pocket, as I have ſaid, read p. 14. *There being a meeting at* Joſ. Harriſon's *in* Plakenham, July 2. 1670. *And* Sam. Cater *being there, declaring the truth,* W. Watts's *his Wife came, and went and informed* the Officers who came and had him before Chr. Colthorp, *who ſaid he would fine* Sam. 20 *l. which accordingly he did, and ſent the Records of Conviction to* Ely *Magiſtrates, who ſent out their Warrants, and took away his goods, &c.* Thus ends the Relation, as to matter of fact, but he that writes a Hiſtory of that nature ſhould tell the whole truth, *viz.* Indeed I was ſo inform'd againſt, ſo fined, and deſtrained: But I had my goods again, this at leaſt he ſhould have ſaid, tho he had kept private his Reward of 10 *l.* which was purpoſely ſent him, *&c.* But alas, he to make the world believe that he thus lamentably ſuffered under that lamentable Juſtice Sir *Chriſtopher Colthorp*, nine years after the tranſaction was committed and done, and alſo to make the poor Quakers that heard him, and loſt their Fines without any reparation, believe that their Miniſter was zealous for the cauſe, a great ſufferer, yea, 20 *l.* thick, for coming to viſit them as a ſervant of the Lord, and a Meſſenger from the great God. He goes on, p. 44. ſaying, *And now it is upon me, from the Lord to warn you all that have had any hand in oppreſſing his Children, and evil intreating his Servants and Meſſengers that he hath ſent amongſt you, to exhort you: But inſtead of receiving them and their Teſtimony, you have cauſed them * to ſuffer: And them [alſo] that did receive them, and their Teſtimony: The Lord forgive you, is the deſire of him that chuſes rather to ſuffer Affliction with the people of God, than to live in the pleaſures of this world.* Sam. Cater.

* Here *Sam.* thinks to blind the poor *Quakers*, and make them believe he was a 20 *l.* ſufferer, when he loſt not a groat.

I have laid a ſnare for thee, and thou art taken, O *Babylon*; and thou waſt not aware; thou art found and alſo caught; put your ſelves in array againſt *Babylon*, round about all you that bend the Bow, ſhoot at her, ſpare no Arrows; for the Lord hath opened his Armoury, and hath brought forth the weapons of his indignation, for this is the work of the Lord God of Hoſts, *Jer.* 50. 14, 24, 25.

SECT. XVI.

Fr. King. WE *do forbid you to print any Books in any place whatſoever concerning Religion, which are not Atteſted* [i. e. *Licenſed*] *by two Manual Certificates at leaſt, under pain of loſing the whole Impreſſion.*

Prot. *Nor as his Majeſty hath demanded of us, will we ſuffer theſe Canons of our National Synod concerning the Approbation* [i. e. *Licenſing*] *of Books, that ſhall be printed on matters of Religion to be violated; it being our ſincere and moſt fixed Reſolution to obſerve in the preciſeſt and ſtricteſt manner their Majeſties Edicts; and under the benefit of them to lead a quiet and peaceable life in all godlineſs and honeſty.*

Quak. Epiſt. ibid. p. 3. *It's deſired that the monthly and quarterly meetings reſpectively takes notice of all Friends Books that are or may be ſent to them, according to former agreement, and take care for the diſperſing the ſame for the ſervice of Truth,* &c. *and take care to adviſe the Correſpondents for the Counties to write only to your Correſpondents in* London *about their ſuffetings, leſt their ſuffering caſe be delayed.*

Renewed advice to the reſpective Monthly and Quarterly Meetings in England and Wales, and for the preſerving and ſpreading Friends Books, for Truths ſervice.

Dear Friends,

THeſe are to let you underſtand that our Friends have at ſeveral yearly Meetings had under their ſerious conſideration, how all thoſe Books that are printed for the ſervice of Truth and the unity of Friends, might moſt effectually be ſpread, for a general ſervice to Truth, and Information unto Friends and others: And at the laſt yearly Meeting it was left unto this meeting, who have ſettled as followeth, viz.

That thoſe that print friends books, ſhall the firſt opportunity after printed, within one month at moſt, ſend to one of the Correſpondents in the ſeveral Counties, viz.

For each Monthly Meeting two Books of a ſort if under Sixpence, and one of a ſort if above Sixpence, for theſe reaſons.

1. *For Friends to have general notice of what Books are printed.*
2. *That they may ſend for what other quantities they may ſee a ſervice for.*
3. *That the Printer may be encouraged in printing for friends.*
4. *That one Book, at leaſt, of a ſort, that ſhall be printed* [except Collections] *may be kept in each Monthly and Quarterly Meeting, for the ſervice of Friends and Truth, as there ſhall be occaſion for the future.*
5. *It's agreed that the Printer will allow two pence in the ſhilling for all ſuch Books.*
6. *It's Agreed, That ſome here ſhall be appointed to examine the Printer, to ſee that they ſend no Books, but ſuch as are appointed by Friends.*
7. *It's Agreed and Adviſed, that the Printers account be fully cleared once a year at leaſt, by thoſe Friends the Country ſhall ſend up to the yearly Meeting.*
8. *It's Agreed, That the name of the Printer imployed by Friends ſhould be ſent, with directions how to write to him.*

Dear Friends and Brethren, it's tenderly adviſed and recommended to you, that you be careful and diligent in the ſpreading of all ſuch Books that are printed for the ſervice of Truth, and are written either in defence of it, or Chriſtian Doctrine *or* Holy profeſſion, *or by way of* Epiſtle, Warning, Caution, Exhortation, *or* Prophecy; *that ſo we may not be remiſs or negligent in promoting the holy truth, that nothing may be wanting on our parts to promote it, and the ſpreading of it; that the Nations may be informed, and brought into the knowledge of it; that in the end we may give an account with joy. An ancient friend, the Printers name is as follows, to whom direct thus: For* Andrew Soale, *at the* Crooked Billet *in* Holy-well-lane, *in* Shoreditch, London: *Or to* Thomas Northcoat, *at his Shop in* George-yard, in Lombard-ſtreet, London. *And this we think needful you ſhould record in your Quarterly Books, and ſometimes read it for remembrance and notice. Signed in the behalf of the Meeting the 18th of the 6th month,* 1693. *by* Benjamin Bealing.

The

The yearly Meeting Epiſtle, the 27th of the 3d month, 1675. *It is our Senſe, Advice, Admonition and Judgment, in the fear of God, and the authority of his Power and Spirit, to Friends and Brethren in their ſeveral Meetings, that no ſuch ſlight and contemptible names and expreſſions, as calling men and womens Meetings, Courts, Seſſions or Synods: that they are Popiſh Impoſitions, uſeleſs and burthenſome: And that faithful Friends Papers which we Teſtifie, have been given forth by the Power and Spirit of God, are mens Edicts or Canons, or embracing them, bowing to men Elders in the ſervice of Truth, Popes and Biſhops, with ſuch ſcornful ſayings be permitted among them: But let Gods power be ſet upon the top of that unſavoury Spirit, and them that uſe it.*

Signed by George Whitehead, William Pen, *and others.*

I am the larger in this Citation, to convince the world that the Quakers prefer their own Books before and above the Scripture, contrary to their pretence in their ſheet they delivered to the Parliament: as alſo to ſhew the Impudence of ſome amongſt them, that tell people they have no Epiſtles read amongſt them, as *Francis Bugg* ſets forth; which I know they can no more be ignorant of, than of the Suns ſhining at noon-day: And in order to a further diſcovery thereof, I ſhall recite the Titles of ſome of their Epiſtles, as I did in *New Rome Arraigned*, p. 41. which to this day they have not denyed, *&c.*

1. *Two General Epiſtles to the Flock of God, where-ever they are diſperſed, by* M. Fell *and* J. Park, printed 1664.

2. *To Friends* in England, Ireland, Scotland, Holland, New England, Barbadoes, *or any where elſe where the Lord ſhall order this to come*, &c.

3. *A General Epiſtle to be read in the fear of God in the Aſſembly of his people, by* W. D.

4. *The word of the Lord to* Syon *the* New Jeruſalem, *the Bride, the Lambs Wife, the excellency of all the Glory that is amongſt the people, by* W. D. *printed* 1664.

5. *An Epiſtle to Friends every where, to be read diſtinctly in their Meetings, by* K. W. *printed* 1681.

6. *All Friends every where, this is the word of the Lord unto you all; this you may read amongſt the children of the light, and of the day,* per G. Fox.

7. *This is only to go amongſt Friends.*

8. *An Epiſtle to Friends in* England *to be read in their Aſſemblys.*

9. An Epiſtle to the Remnant of Friends *per G. Whitehead*, concluding thus, *Let this be read diſtinctly in the life and authority of God (from whence it came) among Friends, in and about the City of* London, *and elſewhere, as any Friends are moved in the ſame Life.*

10. *To all people who meet in Steeple-houſes in* England, *and elſewhere*, p. 2. *A meſſage from the Lord Jeſus Chriſt in* England, *or elſewhere, into all the Steeple-houſes to be read.*

11. *To the Children of Light*, &c. *I deſire this Epiſtle may be read in your ſeveral Meetings*, William Pen.

12. *Several papers given forth for the ſpreading of truth*, &c. *I charge you in the preſence of the Lord God to ſend this [Epiſtle] among Friends and Brethren every where to be read, in all Meetings, to you all, this is the word of the Lord God*, Geo. Fox.

SECT.

SECT. XVII.

HAving in the foregoing Section proved from plain matter of fact, that the Quakers prefer their nonsensical Pamphlets before the Scriptures, being compared with the contemptible expressions they give them, as beastly ware, death, dust, and serpents meat, *&c.* notwithstanding their Hypocritical Sheet they delivered to the Parliament, and as a proof it will stand against them beyond all their glossing; I think I need to make no other Remark or Observation, having largely shewed their practice from their own works, and therefore I come now to answer an Objection, *viz.*

Object. Possibly some may say, that tho they take the liberty of the Press to spread their Heretical Doctrine, and defamatory Libels, as the *Battledoor for the Magistrates, Teachers, and Professors*, in the form and figure of a Childs penny horn book, to learn the *English* of *tu* and *vos*. As likewise their *Primmer* put out by *G. Fox* (formerly a Journeyman Shoemaker) containing 2434 Queries, as what is a *Noun*, a *Pronoun*, a *Participle*, an *Adverb*, *&c.* as at large recited by me in my book *Battering Rams against New Rome*, &c. p. 16, 17. yet they often pretend to moral vertues; and they pretend they do not hinder the Sale of your Books, as in *W. Pen:* Rejoinder, *&c.* part 2. p. 404. *I do aver* (says *W. Pen* in the name of the Quakers) *we never endeavour any such thing as to prevent the sale of an Adversaries Books: Therefore, in so many words, they* [*who say we do*] *have certified an absolute Lye*, &c.

Answ. Now for proof that the Quakers do hinder the Sale of their Adversaries Books, I will give you three instances, whereby it will appear, how false *William Pen* is in this case, as well as in many more that might be mentioned; but what will they not say for holy Church. Oh the deceit, the fraud, and religious cheats that are to be found amongst the Teachers of this people: but as he himself observes in a little Pamphlet of his stiled, *A Brief Answer to a false and foolish Libel*, &c. p. 25. But the truth is, error can only be maintained by error. And what can we expect from *W. Pen*, who has vindicated as gross Idolatry wrote by *Jos. Coal* to *G. Fox*, as ever *Muggleton* uttered, in his Book *Judas and the Jews*, &c. p. 44 to 47. I say what can we expect of such men as *Pen* and *Whitehead* who will say and unsay, this to day and that to morrow, and by and by stand to neither? well but let me proceed to prove *W. Pen* a Lyer for once, since he avers in the name of the Quakers, that they never hinder the Sale of their Adversaries Books, *&c.*

Instance 1.

About the year 1682. *William Rogers* put forth a Book against the *Foxonian* Quakers Usurpation of their Womens Meetings, *&c.* intituled, *The Christian Quaker distinguished from the Apostate and Innovate, in five parts.* This Book *John Barnard* a dissenting Quaker sold, and for which thing only they excommunicated

nicated him, as at large ſet forth in my Book *de Chr. Lib. &c.* part 2. p. 179. An Abſtract thereof I ſhall recite, viz. *From the monthly meeting at* Devonſhire-houſe, *the 4th of the 11th month*, 1681. *Whereas there have been ſome unruly Spirits gone out from the truth, and the unity of the bleſſed power of God, writing, printing and publiſhing things hurtful to truth, by* corrupting *of peoples* minds, *tending alſo to draw them into diſeſteem* * *of many of the Lords Servants; we find our ſelves concerned to take notice of ſome of this kind befaln* Jo. Barnard, *formerly a member of this Meeting, who hath diſperſed into ſeveral parts of this Nation divers of thoſe* pernicious Books *in print, wrote by* W. Rogers, *called* The Chriſtian Quaker diſtinguiſhed from the Apoſtate and Innovater: *So that now we being wholly clear, having uſed an utmoſt endeavour to reclaim him, do not only Teſtifie againſt that* Spirit, *which hath led him into that diſorderly practice, but alſo againſt* him *while joyned thereunto; nor can we have* Spiritual communion *or* fellowſhip *with him, until unfeignedly he ſhall return unto the truth, by condemnation of that Work and Spirit*, &c.

* Mark the two things this excommunication are bottomed upon, *viz.* firſt corrupting of peoples minds, next tending to weaken the eſteem the poor ignorant Quakers have of ſuch Deceivers.

By which 'tis plain that the Quakers do endeavour to hinder the Sale of their Adverſaries Books: as this excommunication out of their Fellowſhip and Spiritual Communion, for ſelling the ſaid Book, is an evidence and ſufficient proof, *&c.*

Inſtance II.

Whereas *G. Keith* wrote ſeveral Books againſt the errors of the Quakers in *Penſilvania*, and for which they perſecuted him, as their Book ſtiled *The Tryals of* Peter Boſs, George Keith, Tho. Budd *and* William Bradford, *before a Court of Quakers at the Seſſions held at* Philadelphia *in* Penſilvania, *&c.* at large ſet forth: But the ſaid *Geo. Keith* coming into *England* was examined by the yearly meeting, *June* 1694. Where they adviſed *G. Keith* in theſe words; And therefore it is the tender Advice and Counſel, that Geo. Keith ſhould either call in theſe Books, or at leaſt publiſh ſomething effectually to clear the body of the people called Quakers, and their Miniſters, from thoſe groſs errors charged on ſome few in America, *&c.* This continued until *May* 1695. And *G. Keith* not calling in his Books, nor clearing the body of the *Quakers* from thoſe groſs errors which *G. K.* had charged on them, they excommunicated the ſaid *G. Keith, May* 17. 1695. As acted by an unchriſtian Spirit: and it is the ſenſe and judgment of this meeting (ſay they) that the ſaid Geo. Keith is gone from the Bleſſed unity of the peaceable ſpirit of our Lord Jeſus Chriſt, and hath thereby ſeparated himſelf from the holy fellowſhip of the Church of Chriſt, *&c.* Which is as large an Excommunication as the Pope himſelf or his Infallible Council ever pretended to; for they have not only by their Bull of Excommunication cut him off (as they dream) from the fellowſhip of the *Quakers* in *London, Wales, &c.* but off from the whole Church of Chriſt: And as this is a great arrogancy in the *Quakers*, and preſumption too, ſo do they thereby differ from the *French* Proteſtants:

And

And in regard this their Bull of Excommunication was denounced againſt *G. Keith*, for that he did not effectually call in his Books writ againſt the errors of the *Quakers*, and thereby clear the body of the *Quakers* from thoſe errors charged upon the *Quakers* in *Penſilvania*: which in Conſcience he could not do, in regard he knew them Guilty thereof: This is a plain demonſtration that *W. Pen*'s averring that they never endeavour to hinder the ſale of their Adverſaries Books, is a great untruth. See the next proof.

Inſtance III.

In the year 1693. I put forth a Book entituled, *New Rome Arraigned, &c.* which the *Quakers* by an Officer ſeized, and carried 60 of them to a *Quakers* houſe, and Indicted me in the *Old Baily, London.* An Abſtract of the ſaid Bill of Indictment is as followeth.

London ſſ. *At the General Quarter Seſſions of the Peace holden for the City of* London *at the* Guild-Hall *of the ſaid City, on* Monday *the ninth of* October, 1693. *before Sir* J. F. *Knight, Mayor of the ſaid City; Sir* P. W. *Kt. Sir* J. M. *Kt. Aldermen; Sir* S. L. *Recorder of the ſaid City; the King and Queens Juſtices, to hear and determine the tranſgreſſions of Felons, and other enormities committed within the ſaid City: The ſame Seſſions is adjourned by the foreſaid Juſtices, until* Thurſday *the 12th of the ſame month of* October, 1693. *at 7 of the clock in the forenoon, at* Juſtice-hall *in the* Old Baily, London, *to be holden before the foreſaid Juſtices and their Aſſociates, according to Cuſtom,* &c.

And now paſſing by moſt of the form, I come to ſet forth the Aggravating terms of their ſaid Indictment, *&c.*

Ut ſupra: *A certain Bill of Indictment againſt one* Francis Bugg, *then and there brought before* B. B. G. B, *&c. Jury-men, then and there ſworn and charged to enquire for the ſaid King and Queen, and the body of the ſaid City: And was returned by the Jury thus Indorſed,* Ignoramus. *Which Bill follows in theſe words: The Jury for our Lord the King and Queen do preſent upon their Oaths, That* Francis Bugg, *late of* London, *Yeoman, being a perſon of an* unquiet *and* turbulent *diſpoſition;* debiling, practiſing, *and intending* falſly, unlawfully, ſeditiouſly *and* maliciouſly, Geo. Whitehead, Ja. Park, Ben. Antrobus, Sam. Waldenfeild, &c. *faithful Subjects of our Lord and Lady the King and Queen, now of this their Kingdom of* England *extremely to ſcandalize; to procure and bring to Infamy and Reproach amongſt their Neighbours, and other Subjects of our ſaid King and Queen: As alſo to* move, ſtir up, *and cauſe* diſorder, tumults *and* miſerable ſlaughters *between the Subjects of this Kingdom of* England, *on the* 18th *day of* September *in the 5th year of our Lord and Lady,* &c. *And upon divers other days and times, as well before as after, at* London *aforeſaid (to wit) in the Pariſh Church* * *of St.* Chriſtopher *in* Fanningdon-*Ward, he* falſly, maliciouſly, ſeditiouſly *and* illegally *made, compoſed and printed, publiſhed and diſperſed amongſt the Subjects,* &c. *a certain* ſcandalous, malicious *and* defaming *Libel, againſt the ſaid* G. Whitehead, *&c.* — *The ſame* Engliſh *Book or Pamphlet not being firſt Entered in the Regiſter-book of the Company of Stationers of* Lon-

* 'Tis not a Steeple-houſe it ſeems now, however neither I nor the Quakers wear there.

* *of* London, *and also not being Lycenced by Act of Parliament,* † *Proclamation, or added to the Book (this may be Printed) by vertue of any Warrant under the Seal,* &c. *or one, or both the principal Secretaries of State,* &c. *nor Lycenced,* * *nor Authorised by any person whatsoever, against the form of the Statute in that case lately made and provided, to the bad example of all that shall offend in that case, and against the Peace of our Lord and Lady the King and Queen, their Crown and Dignity.*

* No more do the Quakers.
† Why does not *G. W.* get his Books *Lycenced by Act of Parliament.
* I hope the Quakers will Lycence their Meetting-houses, now they thus severely persecute me for not Lycencing my Book. *Canes timidi vehementius latrant.*

Ignoramus.

Goodfellow.

Reader, I have transcribed enough to shew their indicting me, and that for no other crime than not Lycencing my Book: If they say I put up a mock-Pillory, to shew what they in reality deserved, who, as in the same Book I have set forth, offered to suffer, as in the case of Perjury, if they falsify their word, which they did do, in the Case of Evidence, and that in the Name of the Lord, which amount to an Oath. But suppose the form of a Pillory was not easy to them, must I therefore be tried and judged to move, stir up, cause distrods, tumults, and miserable slaughters, &c. Well however, as this shews what the Quakers would do had they power, so it is a sufficient proof that they did endeavour to hinder the Sale of my Books; also this their indicting me shows, what an envious and lying spirit they, *G. Whitehead* and his Brethren, are of.

SECT. XVIII.

AS I have shewed how contrary the Principles and Practices of the Quakers, are to the Principles and Practices of the *French* Protestants, and indeed to all other Christians, I am now about to shew their disparity in the Articles of their Faith; setting forth an Abstract of the *French* Protestants Confession of Faith, containing 40 in number, which was presented to several *French* Kings, as judging it a most proper way to obtain their Liberty; as at large in the 1st Volume of *J. Quicks* History stiled, *Synodicon in Galia Reformata*, p. 6. to 15. And likewise what the Quakers believe, if they believe as they write; for by reason they have not given forth distinct Articles of their Faith like the Christian Churches in all ages, I must collect some select passages out of their Books in one Column, and the *French* Protestants in another, *viz.*

The Quakers Faith.	The Christians Faith.
A Declaration to all the world of our Faith, and what we believe who are called Quakers.	WE believe and confess there

Concerning God and Christ.

Burrows works, p. 439. *We believe there is one only true God, who is a Spirit, and his presence filleth heaven and earth, and he is eternal and everlasting, the Creator and Preserver of all things.*

Sauls Errand to Damascus, *&c.* p. 8. *He that hath the same spirit that raised up Jesus from the dead is equal with God.*

The Sandy Foundation, p. 12, 16. *The vulger doctrine of satisfaction being dependent on the Second Person of the imagined Trinity of distinct persons in the unity of Essence* Refuted.

The Sword of the Lord drawn, *&c.* p. 5. *Your imagined God beyond the Stars, and your carnal Christ is utterly denied, and testified against by the light: to say, that Christ is God and Man in one person is a Lye.*

A Question to Professors, *&c.* p. 20, 27, 33. *To whom do the Names* Jesus *and* Christ *chiefly and in the first place belong; do they belong to the body which was took by him, or to him who took the body? Is not the substance, the Life, the Anointing called Christ wherever it is found? doth not the Name* [*Christ*] *belong to the whole body, and every member in the body as well as to the head. Now the Scriptures do expresly distinguish between Christ and the Garment which he wore, between him that came, and the body in which he came; between the substance which was vailed, and the vail that vailed it;* [*Lo I come, a body hast thou prepared me*] *there is plainly he, and the body in which he came; there is the outward vessel, and the inward life; this we certainly know, and can never call the bodily Garment Christ, but that which appeared and dwelt in the body,* &c. Thus do they deny Christ which the Apostles preached, saying, *Acts* 5. 30, 31. *The God of our fathers raised up Jesus, whom ye slew and hanged on a tree, him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.* Acts 2. 36. *Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye crucified, both Lord and Christ;* &c.

is but one God only, whose being only is simple, spiritual, eternal, invisible, immutable, infinite, and incomprehensible: And that the Holy Scripture teacheth us, that in that one simple divine being there be three persons subsisting, the Father, the Son, and the Holy Ghost; the Father, to wit, the first cause in order and the beginning of all things; the Son, his everlasting word; the Holy Ghost, his vertue, power, and efficacy: the Son begotten of the Father from everlasting; the Holy Ghost from everlasting proceeding from the Father and the Son; these 3 persons are not confounded but distinct, and yet not divided, but of one and the same essence, eternity, power and equality; and to conclude, we allow of that which those four ancient Councils have determined; and we detest all other Sects and Heresies condemned by those holy Doctors, St. *Athanasius*, St. *Hillary*, St. *Cyril*, and St. *Ambrose*.

Now

Now if the Light only be Christ, and as they say, they can never call the Body Christ, then are the Apostles found false Witnesses, and the Quakers acquit *Judas* and the *Jews*, for they never did hang the Light or Spirit upon a Tree, they never Crucified the Light; see *Quakerism withering and Christianity reviving*, &c. p. 15 to 30, for more of this. *Will. Bayley's* Works, p. 300, 307. He being asked, What Body Christ hath, and where is it, seeing it's said to be at the Right hand of God, he replies saying,

A [*Body*] *hast* [*thou*] *prepared* [*me*] mark the distinction [*thou*] [*me*] *and* [*a body.*] *This* [*me*] *that spake in the* [*body*] *was the* [*Christ.*] Again, p. 307. *For they* [*his Disciples loved his person for the sake of the frame and quality of the Spirit that dwelt in him, or else what was his person to them more than another person, but for* [*the sake of*] *that which dwelt in him they loved him.*

The Christ. Qua. and his Dev. Test. p. 98. *The Serpent is a Spirit, now nothing can bruise the head of the Serpent but something that is Spiritual, as the Serpent is; but if that body of Christ were the seed, then could he not bruise the Serpents head in all, because the body of Christ is not so much as in any one: And consequently the seed of the promise is an holy principle of Light and Life, that being received into the heart bruiseth the Serpents head: And because the Seed, which* cannot *be that* body, *is the* Christ, *as saith the Scripture, the* Seed *is one, and that* Seed *is* Christ.

Touching the Scriptures.

Geo. Whitehead's Serious Apology, p. 46. *That which is spoken from the spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are and greater.* G. W.'s Ishmael, p. 10. *That which is written is the Letter, which is death and killeth.*

Saul's Errand to Dam. &c. p. 7. *All that do study to raise a living thing out of a dead, to raise the Spirit out of the Letter are Conjurers; the Letter of the Scripture is death and killeth.*

Several Petitions answered, p. 30. *If ever you own the Prophets, Christ and the Apostles, you will own our Writings, which are given forth by the same power and spirit.*

Truths Defence, p. 2, 102. *You might have as well condemned the Scriptures to the fire, as our Writings, for our giving forth Papers and Printed Books, it is from the immediate eternal Spirit of God.*

We acknowledge and believe the Canonical Books of the Old and New Testament to be the most certain Rule of our Faith; and that not so much for the common consent of the Church, but because of the Testimony and perswasion of the Holy Ghost. And we believe that the doctrine contained in the holy Scriptures proceeds from God; from whom only, and not from men, it derives its authority: And forasmuch as it is the Rule of all Truth, containing all matters necessarily required for the worship of God, and our Salvation, it is in no wise lawful for Men nor Angels to add unto, or take from this doctrine, or to change it: And hereupon it followeth, that it is not lawful to oppose either Antiquity, or Custom, or Multitude, or humane Wisdom, Judgments, Edicts, or Decrees, or

The Quakers Refuge fixed, *&c.* p. 17. *Whether the first Penman of the Scriptures was* Moſes *or* Hermes, *or whether both theſe are not one; or whether there are not many words contained in the Scriptures which were not ſpoken by Inſpiration of the Holy Spirit; whether ſome words were not ſpoken by the Grand Impoſtor, ſome by wicked men, ſome by wiſe men ill applied, ſome by good men ill expreſſed, ſome by falſe Prophets, and yet true; ſome by true Prophets, and yet falſe,* &c.

Davids Enemies diſcovered, *&c. per G. Whitehead* and *Chriſtopher Atkinſon*, p. 7. *And theſe* [*the Apoſtles*] *do not call the Letter the Rule; and the four Books* Matthew, Mark, Luke *and* John, *the New Teſtament and Goſpel, as thou, and thy generation* [*the Prieſts*] *do, and thy Miniſtry is in the Letter which killeth.*

News coming up, *&c. per G. Fox*, p. 14. *Your Original is carnal,* Hebrew, Greek, *and* Latin; *and your word is carnal, the letter and the light is carnal, the letter and your Baptiſm is carnal, and your Sacrament is carnal, and their Communion is carnal: A little Bread and Wine, ſo duſt is the Serpents meat; their original is but duſt, which is but the letter which is death; their Church is duſt, ſo the Serpent feed upon duſt; and their Goſpel is duſt,* Matthew, Mark, Luke *and* John, *which is but the letter.*

Touching Ordinances.

P. 34. *A voice and a word to all you Deceivers who deceive the people, and Blaſphemers who utter forth your Blaſphemy and Hypocriſy, that tell people of a Sacrament, and tell them it is the Ordinance of God; bluſh, bluſh, and tremble, before the Lord God Almighty, you who live in the Witchery, and bewitch the people,* &c.

Burroughs Works about Water Baptiſm, p. 518. *We do utterly deny, and do ſay it is no Ordinance of God, but it is an Inſtitution of the Whore of* Rome, *and* England *received it by a popiſh Inſtitution, and your practice of it is Idolatry, and no part of the Worſhip of God,* p. 51. *have you been bewitched from the obedience of the truth* within *to obey the* Letter without.

Will. Smiths Primmer, *&c.* p. 36. Queſt. *How is it concerning theſe things called Ordinances, as Baptiſm, and Bread and Wine?* Anſw. *As to thoſe things they aroſe from the* Popes *Invention, who hath had power in the night of Apoſtacy, and hath ſet up his devices which are yet continued in* Councils, or Viſions, or Miracles, unto this holy Scripture; but rather that all things ought to be examined and tried by the Rules and Square thereof; wherefore we do for this cauſe allow of thoſe three Creeds, namely the *Apoſtles*, the *Nicene*, and *Athanaſius* his Creed; becauſe they be agreeable to the Word of God. We believe that all the Off-ſpring of *Adam* are infected with Original Sin, which is a vice hereditary to us by propagation; and not only by imitations, as the *Pelagians* aſſert, whoſe errors are deteſted by us: we believe that this ſtain of Original Sin is Sin indeed; howbeit, they that are the Children of God ſhall never be condemned for it, becauſe God of his rich grace and mercy doth not impute it to them; but out of his bounty doth deliver them through our Lord Jeſus Chriſt. And we believe that Jeſus Chriſt, being the Wiſdom, and Eternal Son of God, took upon him our Nature, ſo that he is one perſon God and man; man that he

England

England, *tho he ſeemingly is denied; and the whole practice of thoſe things as they uſe them, had their Inſtitution by the Pope, and were never ſo ordained of Chriſt.* Queſt. *How may I know when Chriſt is truly preached?* Anſw. *They that are falſe* [*Miniſters*] *preach Chriſt without, and bid people believe in him, as he is in heaven above; but they that are Chriſts Miniſters preach Chriſt within.*

See my Sheet to the Parliament, *p.* 5.

A Muſick Lecture, *&c.* p. 25. *For where they are I was in Performances, in Ordinances, in Family Duties, in Hearing, in Reading, in Faſting; but when I came to bend my mind to that of God in me, then I began to learn to be a Fool, inſomuch that I durſt not give thanks for the victuals that were ſet before me.*

Concerning Election and Reprobation.

Truths Defence, *&c.* p. 92. *We* [*Quakers*] *are elected to Salvation, we have the witneſs within us, praiſed be God who hath elected and choſen us before the foundation of the world: but thou* [*the Prieſt*] *art ordained of old for Condemnation, and for Perdition among the ungodly ones, and art a Reprobate one that hates Chriſt and art blind.*

Reader, I have at large proved out of their Books, that all Miniſters that ſprinkle Children with Water, all that preach Chriſt without, as he is in Heaven above, at the right hand of God; all that take a Text, and preach out of the Scriptures; all that either receive or pay Tythes, as at large in my *Second Summons*, &c. *p.* 7, 8. And now I am willing to give you the Quakers Faith and Perſwaſion concerning them, as in their Book, *A brief Diſcovery of a threefold Eſtate*, &c. *p.* 7, 8. with the ſame Title ſet thus over their heads, *viz.*

Of the falſe Miniſtry.

The Prieſts of the world are 1. *Conjurers, raiſing dead Doctrine out of the letter, which is death, raiſing death out of death, notable Conjurers.* 2. *Thieves and Robbers.* 3. *Antichriſts, the Prieſts of* Baal, *cannot ſhew any Scripture for their heathenish ways and beaſtial worſhips.* 4. *Witches, blind Guides.* 5. *Devils, the Serpent is head in them.* 6. *Liers, the Commiſſion and Call of* Baals *Prieſts come from* Oxford

might be able to ſuffer in ſoul and body; made like unto us in all things, ſin only excepted; ſo that as to humane nature he was indeed the Seed of *Abraham* and of *David*, conceived in due time in the Womb of the Virgin *Mary*, by the ſecret and incomprehenſible power of the Holy Ghoſt; and that in one and the ſame perſon, to wit, the Lord Jeſus Chriſt; his two natures are inſeparably conjoined and united; yet nevertheleſs in ſuch a manner, that each nature doth retain its diſtinct properties; ſo that even as in this divine conjunction, the divine Nature retaining its properties doth ſtill abide uncreated, infinite, and filling all places; ſo alſo the humane nature remaineth finite, having form, meaſure and property. And alſo the Lord Jeſus Chriſt when he roſe from the dead gave Immortality to his body, yet he never deprived it of the verity of its nature: therefore we do ſo conſider Chriſt in his Deity, as that we do not rob him of his Huma-

and Cambridge. *A poysonous fountain, the* Sir Symons *of the age, run to* Oxford *and* Cambridge, *they run with* Simon. *These are not Ministers of Christ, but Stewards of the Devils Magazines, Dissemblers and Liers.* 7. *A viperous and serpentine generation going about to murder the Child Jesus, holding a worm-eaten beastly form.* 8. *Blasphemers, yea, of the Devil, fearful Blasphemers.* 9. *Scarlet coloured Beasts, a Harlot full of abomination and filthiness.* 10. Babilons *Merchants, selling beastly ware for a large price, the Letter which is Death; the day is coming when these Idol Merchants, these costly Sermon-makers shall cry,* &c. 11. *Whited Walls professing nothing but poysonous stuff.* 12. *Ravenous Wolves.* 13. *Greedy Dogs; really they are Blood Hounds, still hunting and gasting after their prey like the mouth of Hell, barking and raging like* Sodomites. 14. *Eminent and ambitious Pharisees of the Devil; wo, wo, wo, was the portion of those Pharisees then, and wo, wo, wo, is the portion of these Pharisees now; and wo and misery is the portion of the Upholders (whether King or Parliament) of that treacherous and deceitful generation.*

The Guide mistaken, *&c. per W. Pen,* p. 18. *And whilst the idle gormundizing Priests of* England *run away with* 1500000 l. *a year, under pretence of being Gods Ministers; and that no sort of people have been so universally through ages the bane of soul and body of the Universe, as that abominable Tribe, for whom the Theatre of Gods most dreadful vengeance is reserved to act their eternal Tragedies upon,* &c.

About Governors and Government.

Burrows Works, *&c.* p. 442. *We believe that all Governors and Rulers ought to be accountable to the people, and to the next succeeding Rulers, for all their actions which may be inquired into upon occasion; and that the chiefest of the Rulers be subject under the Law, and punishable by it, if they be Transgressors, as well as the poorest of the people,* p. 507. *But as for this people [the Quakers] they are raised of the Lord, and established by him* even contrary to all men, *and they have given their power only to God, and they cannot give their power to any mortal men, to stand or fall to any outward Authority, and to that they cannot seek,* p. 501. *We stand Witnesses against Parliaments, Councels, Judges and Justices, who make and execute Laws in their wills over the consciences of men, to punish for conscience sake; to such Laws, Customs, Courts, or arbitrary usurped Dominion, we cannot yeild obe-*nity. We believe that by that one Sacrifice which Jesus Christ offered upon the Cross we are reconciled unto God, that so we may be accounted righteous in his sight. And we believe that Jesus Christ is conferred upon us to be our alone Advocate; and that he commandeth us in our prayers to present our selves to the Father in his name. We do also reject those means which derogate from the satisfaction of the death and passion of our Lord Jesus Christ. And we believe where the word of God is not received, and where there is no use of Sacraments, we cannot judge that there is any Church; for we believe that the Sacraments are adjoined unto the word that they may be pledges and tokens of the Grace of God. We believe that God will have the world ruled by Laws, and Civil Government, that there may be some sort of bridles by which the unruly lusts of the world may be restrained; and that therefore he appointeth Kings and Commonwealths, and other kinds of Principalities, whether he-

dience, p. 621. *Nay their [the Quakers] Kingdom is from above, and they reject the countenance of the Beasts authority, and they reject any confidence that the Dragon and unjust power can repose in them*, p. 53. *For we (say the Quakers) are gathered up into the life which the holy men of God lived in, and are faln from the world, and its ways, and nature*, p. 50. *for even the Father bears witness of us, and therefore our witness is true*, p. 52. *A running to the powers of the earth? what have your Ministers lost the Lord to be your strength that you must flee for help to men; must they make Laws to establish you, and set you up; is not this the Whore that rode upon the Beast, and that the Beast carried.* And p. 524. to the Parliament thus, *viz. You do but cause people to drink of the Whores Cup, and you are but them which carry the Whore*, viz. *the false Church; and this is plain dealing to tell you the truth*, &c. reprinted by the order and approbation of *G. Whitehead* and others, *Anno* 1672.

For more of this see *Geo. Fox* to the Councel of Officers, p. 7. *Oh what a sincerity was once in the Nation; what a dirty nasty thing it would have been to have heard talk of a House of Lords.* Edw. Burroughs Advice to the Parliament, &c. *It was through Ignorance that the people subjected themselves to hereditary Government, or to the Government standing in a single person successively; and our Nation hath been under the bonds of slavery in this respect*, &c. See *Fox's Papers to the Presbyterians*, p. 8, 9. *All Kings and Emperors have sprung up in the night, since the days of the Apostles, among the Antichrists. There was no King owned among the true Christians, but only among the Apostates since Christs time. They were all Traytors against Christ that desired an earthly King. The true Christians will not have any more Kings among them but Christ*, &c. News coming up out of the North, &c. p. 18. *Dreadful is the Lord and powerful, who is coming to execute true judgment upon all you Judges, and to change all your Laws. Ye Kings, all you Rulers must down and cease, and all you underling Officers which have been as the Arms of this great Tree; all your branches must be cut down, for you have been the fruitless branches grown on the fruitless tree*, p. 19. *so you must be cut down with the same power that cut down the King who reigned over the Nation, whose Family was a Nursery for Papists, and for Bishops which held up Railes*, &c. *Woe, woe, is coming upon you all, the same Teachers are standing that were in the time of the King, and the same that were in the time of the Bishops; such as take Tythes: you must both be tormented together, Beast and false Prophet*, p. 20.

reditary or otherwise; and not that alone, but also what pertaineth to the Ministration of Justice, whereof he avoucheth himself to be the Author; therefore hath he delivered the Sword into the Magistrates hands, that so sins committed against both Tables of Gods Law, not only against the second, but first also may be suppressed; and therefore because God is the Author of this order, we must not only suffer Magistrates whom he hath set over us, but we must also give them much Honour and Reverence, as unto his Officers and Lieutenants which have received their Commission from him to exercise so lawful and sacred a Function; therefore we affirm, that Obedience must be yielded unto their Laws, that Tribute and Taxes must be paid, and the Yoak of Subjection born, although the Magistrates be Infidels, so that the Soveraign Government of God be preserved; wherefore we do detest all those who do reject the higher powers.

P. 20. *Sing all ye Saints and rejoyce, clap your hands and be glad, for the Lord* Jehovah *will reign, and the Government ſhall be taken from you pretended Rulers, Judges and Juſtices, Lawyers and Conſtables; all this Tree muſt be cut down, and Jeſus Chriſt [in us] will rule alone*, p. 27. *Sound the trumpet, ſound an alarm, call up to the battel, gather together for the deſtruction, draw the ſword, hew down all fruitleſs trees which cumber the ground, hew down all the powers of the earth, ſlay* Baal; *all the hirelings muſt be turned out of the kingdom*, p. 35. *All you who receive Tythes deny that Chriſt is come to us in the fleſh*, p. 38. *And thou beaſt and falſe Prophet muſt into the fire; the falſe Prophet is the Councellor to the Beaſt, and the Beaſt maintains the falſe Prophet*, &c. *E. Burroughs*, Declar. *p.* 33. Upon a Rumour that the Quakers Meetings were to be broken up they writ, *viz. Theſe Tydings do not trouble us, neither are we thereby moved; no, not to beg of any man (or men) the contrary*, p. 40. *and to any outward Authority we cannot ſeek.*

Mildenhall, 25th of *Feb.* 1695.

Fr. Bugg, *Senior.*

BOoks written by *Fr. Bugg, Sen.* as followeth, ſome of which are intended to be bound together and ſold, as on the Title Page; whereby ſuch as deſire further ſatisfaction into the nature of the Controverſy, may inform themſelves.

I. *De Chriſtianæ Libertate*, in *Octavo*, bound.
II. The Painted Harlot both ſtript and whipt, *&c.*
III. Reaſon againſt Railing, and Truth againſt Falſhood, *&c.*
IV. Innocency vindicated, and Envy rebuked, *&c.*
V. The Quakers detected, and their Errors confuted, *&c.*
VI. A Letter to the Quakers, ſhewing their frequent addreſſing to the late K. *J.* and their never addreſſing his preſent Majeſty.
VII. Battering Rams againſt New Rome, *&c.*
VIII. One Blow more at New Rome, *&c.*
IX. New Rome unmasked, and her Foundation ſhaken, *&c.*
X. New Rome arraigned, and out of her own Mouth condemned.
XI. A Sheet delivered to the Parliament *Dec.* 93. intituled, Something in anſwer to the Quakers Allegations, *&c.*
XII. Quakeriſm withering, and Chriſtianity reviving, *&c.* in *Octavo.*
XIII. Quakeriſm anatomized, *&c.* being a Challenge to *R. Aſhby.*
XIV. A Sheet intituled, The Quakers Yearly Meeting impeached, *&c.*
XV. A Second Summons to the City *Abel*, 2 *Sam.* 20. by way of metaphor to deliver up *Sheba* the Son of *Bichri* (i. e.) *G. Whitehead.*
XVI. The Quakers ſet in their true light.

ERRATA.

PAge 2. line 7. for *Book* read *Books*, l. 28. for *Book* r. *Books*, p. 5. l. 4. for *White* r. *Whitehead*, p. 7. l. 26. for *ot* r. *not*, p. 11. l. 23 and 24. for *troop* r. *trooper*, p 12. l. 42. for *Iſays* r. *Jays*, p. 21. l. 17. for *of him* r. *of truth.*

FINIS.

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